



A
TRANSLATION
OF
THE NEW TESTAMENT:

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The second Edition, with Improvements.

IN TWO VOLUMES.

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THE ACTS

O F

THE APOSTLES.

- Ch. i. **T**HE former treatise I made, O! Theophilus, upon
v. 1. all those things, which Jesus both performed and
2. taught, until the day, when he was taken up,
after giving his commands to the apostles, whom
3. he had chosen for himself by the holy spirit: to
whom also he shewed himself to be alive, after he
had suffered *death*, by many proofs during forty
days; being seen by them, and talking with them
4. concerning the kingdom of God. And, during
these communications with them, he commanded
them not to leave Jerusalem, but to wait for that
promise of the father, *which ye heard from me,*
5. *when I said, John indeed baptised in water, but ye will*
be baptised in a holy spirit; and not many days hence.
6. Then, while they were together, they asked him,
saying: Master, art thou going to restore at this
7. time the kingdom to Israel? And he said unto
them: It is not for you to know those seasons of
time, which the father keepeth in his own disposal:
8. but ye will receive power, by the coming of

- Ch. i. the holy spirit upon you, and will be witnesses unto me, both in Jerusalem and in all Judea and
9. Samaria, and to the extremity of the land. And, when he had spoken these things, as they were looking *on him*, he was taken up, and a cloud beneath removed him from their eyes. And, while
10. they were steadfastly gazing towards heaven, as he went, behold! two men stood by them in bright
11. rayment, and said: Ye men of Galilee, why stand ye looking towards heaven? This same Jesus, who is taken up from you into heaven, will come in the same manner as ye have seen him go to heaven.
12. Then they went back to Jerusalem from a mount called *the mount* of Olives, which is near Jerusalem, at the distance of a sabbath-day's journey. And, when they were come to *the city*, they
13. went into the upper room, where they usually abode; both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James. These all with one mind continued in prayer, with *some* women, and Mary the mother of Jesus, and with his brethren.
15. And in those days Peter rose up in the midst of the disciples, whose number then present was
16. about a hundred and twenty, and said: "Brethren, "it was necessary for that scripture to be fulfilled, "which the holy spirit spake before by the mouth "of David concerning Judas, who was guide to
17. "them, that seized Jesus: inasmuch as he was "numbered with us, and had *his* part allotted *him*
18. "in this service." (Now this man bought a field with

- Ch. i. with the reward of this iniquity ; and *afterwards* fell flat down and burst, so that all his bowels gusht
 19. out. And this was known to all the inhabitants of Jerufalem ; so that the field was called in their own tongue, Aceldama ; that is, *a field of blood.*)
 20. “ For it is written in *the* Book of Pfalms : *Let his habitation be desolate, and let no one dwell therein :*
 21. “ and, *Let another take his office.* Out of those men,
 22. “ that the Lord Jesus was amongst us ; from the “ time, when he was baptised by John, to the day “ of his being taken up from us ; one should be “ appointed with us for a witness of his resurrec-
 23. tion.” So they proposed two, Joseph called Barfabas, whose surname was Justus, and Matthias.
 24. And they prayed, saying : Thou, Lord ! who knowest the hearts of all men, appoint one of these two,
 25. whom thou hast chosen for thyself, to take the lot of this service of an apostleship, which Judas left
 26. to go to his own place. So they gave in their lots, and the lot fell upon Matthias ; and he was numbered with the eleven apostles.

- Ch. ii. And, when the day of pentecost was come, the
 v. 1. *apostles* were all with one mind in the same place :
 2. when suddenly there was a noise from heaven like the rushing of a mighty wind, which filled
 3. all the room where they were sitting. And they saw as it were tongues of fire, distributing them-
 4. selves, and settling upon each of them. And they were all filled with a holy spirit, and began to speak with other languages, as that spirit gave them utterance.

- Ch. ii. Now there were dwelling at that time in Jerusalem devout Jews of every nation under heaven.
6. And, upon this noise, the multitude came together in a confused manner; because every one
 7. heard *the apostles* speaking in their language: so that all were confounded with astonishment, saying one to another: Behold! are not these, who
 8. are speaking, Galileans? How then do we every one hear *them* in our own tongue, wherein we
 9. were born? We Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, of
 10. Judea and Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia, of Egypt and the parts of Libya about Cyrene; and, both Jews and Prose-
 11. lytes, strangers from Rome; Cretans and Arabians; we *all* hear them speaking in our own languages
 12. the wonderful works of God. So they were all amazed, and were doubting and saying to each
 13. other, What can this mean? But others, making
 14. a jest of it, said: They are full of new wine. Then Peter with the eleven stood up; and raised his voice, and said unto *the people*: Ye Jews, and all who dwell in Jerusalem, consider this, and hearken
 15. unto my words. Now these men are not drunken, as ye suppose; for it is but the third hour of the
 16. day: but this is what was spoken by the prophet
 17. Joel: *And in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and daughters will become prophets, and your young men will see vi-*
 18. *sions, and your old men will dream dreams. And even on my man-servants and on my maid-servants in those days will I pour out some of my spirit, and they will become*
 19. *prophets. And I will shew wonders in the heaven*
5
above,

- Ch. ii. *above, and signs on the earth beneath ; blood, and fire,*
 v. 20. *and vapour of smoke. The sun will be turned into*
darkness, and the moon into blood, before that great and
 21. *notable day of the Lord come. And, whosoever shall*
acknowledge the name of the Lord, he will be pre-
 22. *served.* Ye men of Israel, hear these words. Jesus
 of Nazareth, proved unto you to be a man from
 God by miracles and wonders and signs, which
 God did by him in the midst of you, as ye your-
 23. selves also know : him, delivered up by the deter-
 mined will and foreknowledge of God, ye took ;
 and, when ye had mocked, slew by the hands of
 24. ungodly men. Him hath God raised to life by
 giving birth to the pains of death ; for it was not
 25. possible, that he should be holden thereby. For
 David saith concerning him : *I knew the Lord to*
be with me every where on my right hand, that I might
 26. *not be moved. Therefore, my heart was glad, and my*
tongue rejoiced greatly ; and moreover my body also will
 27. *dwell in hope, that thou wilt not utterly leave my life*
in the grave, nor allow thy holy one to see corruption.
 28. *Thou hast made known to me the ways of life : thou*
 29. *wilt make me full of joy with thy countenance.* Brethren,
 I may tell you plainly of the patriarch David, that
 he both died and was buried, and his tomb is
 30. amongst us to this very day. He, therefore, being
 a prophet, and knowing God to have sworn unto
 him, that of the fruit of his loins he would set
 31. upon his throne ; from his foreknowledge of the
 resurrection of the Christ, said, that *his life was not*
 . *left in the grave, and that his body did not see corrup-*
 32. *tion.* This very Christ, even Jesus, hath God re-
 33. stored to life ; of which we are all witnesses. There-

Ch. ii. fore, being exalted at the right *hand* of God, and having received the promise of the holy spirit from the father, he hath poured *it* out; the very thing,

34. which ye now see and hear. For David did not go up into the heavens, but saith himself: *The Lord said unto my Lord, Sit thou on my right hand,*

35, 36. *until I have made thine enemies thy foot-stool.* Therefore, let all the house of Israel know assuredly, that God hath made him Lord and Christ; *even* that very Jesus, whom ye crucified.

37. Now, when they heard *this*, they were pricked to the heart; and said to Peter and the rest of the

38. apostles: What must we do, brethren? And Peter said unto them: Repent, and let every one of you be baptised in the name of Jesus Christ, for a remission of sins; and ye will receive the gift of the

39. holy spirit. For this promise belongeth to you and your children and all your furthest posterity, whomsoever the Lord our God shall call unto

40. himself. And with many other words he continued testifying unto them and exhorting them, saying: Deliver yourselves from this untoward race.

41. Then they, who gladly received this exhortation, were baptised; and about three thousand souls

42. were added on that day. Now they were constantly attending to the doctrine of the apostles, and to the communication *of their substance*, and to

43. the breaking of bread, and to prayers. And fear came on every soul; for many wonders and signs

44. were done by the apostles. And all the believers continued together and had all things common;

45. and were selling their possessions and goods, and

46. distributing them to all, as each had need. And

Ch. ii. they continued daily with one mind in the temple ;
 and, at home, breaking bread, partook of food
 47. with gladness and singleness of heart ; praising
 God, and having favour with all the people. And
 the Lord was daily bringing together those, who
 accepted salvation, into the church.

Ch. iii. Now Peter and John were going up to the tem-
 v. 1. ple at that hour of prayer, *which is the ninth hour* :
 2. and a certain man, lame from his birth, was carried
 along at the same time, who was placed daily
 at that door of the temple, which is called Beau-
 tiful, to ask alms of such as were going into the
 3. temple : who, seeing Peter and John about to go
 4. into the temple, asked an alms. Then, as they
 both fastened their eyes upon him, Peter said :
 5. Look towards us. And he gave heed unto them,
 6. expecting to receive something from them. But
 Peter said : Silver and gold have I none ; but what
 I have, that I give thee : In the name of Jesus
 7. Christ of Nazareth, rise up and walk ! And he
 took *the man* by his right hand, and raised him up ;
 and immediately his feet and ankle-bones were
 8. strengthened : and he gave a leap forwards, and
 stood upright, and began to walk about, and went
 with them into the temple, walking about and
 9. leaping and praising God. And all the people
 saw him walking and praising God ; and recol-
 10. lected, that it was he, who used to sit for alms
 at the Beautiful door of the temple : and they were
 filled with wonder and amazement at what had
 11. happened unto him. Now, as he kept hold of
 Peter and John, all the people ran together unto

Ch. iii. them in the porch, called Solomon's, with great
 v. 12. astonishment. Then Peter, seeing *this*, said unto
 the people : Ye men of Israel, why wonder ye at
 this ? and why do ye keep gazing at us, as if by
 our own power or ability we had made this man
 13. to walk ? The God of Abraham and of Isaac and
 of Jacob, the God of our fathers, hath glorified his
 fervant Jesus, whom ye delivered up, and rejected
 in the presence of Pilate, who had determined to
 14. let him go : but ye rejected that holy and righteous
 15. man, and askt a murderer to be granted unto you ;
 and slew the author of life ; *him*, whom God raised
 16. from the dead ; of which we are witnesses : and by
 faith in his name hath he given strength to this
 man, whom ye see and know ; that name, *I say*,
 and that faith therein, hath given him this perfect
 17. soundness in the sight of you all. But indeed,
 brethren, I know, that ye did *it* without considera-
 18. tion ; as *did* also your rulers : but God hath so ful-
 filled what he formerly declared by the mouth of
 all his prophets, That the Christ would suffer
 19. death. Repent therefore, and turn, for your sins
 to be blotted out ; that times of refreshment may
 20. come *unto you* from the presence of the Lord, and
 that he may send forth the same Jesus Christ, *who*
 21. *was* of old appointed for you ; whom the heaven
 must receive 'till those times of restoration of all
 things, concerning which God spake by the mouth
 22. of all his holy prophets from the first. For Moses
 truly said unto the fathers, *A prophet will the Lord*
your God raise up for you from among your brethren, as
he raised me : him obey in all that he shall speak unto
 23. *you. And every soul, who will not listen to this prophet,*
shall

Ch. iii. *shall be utterly destroyed from among the people.* Yea,
 v. 24. and all the prophets, Samuel and the rest, that have
 25. spoken *to you*, have also foretold these days. Ye
 are sons of those prophecies and of that covenant,
 which God made with our fathers; saying unto
 Abraham, *And in thy race will all the families of the*
 26. *earth be blessed.* For you first God appointed his
 servant Jesus, and sent him for a blessing to you, by
 turning away every one of you from your iniquities.

Ch. iv. Now, while *Peter* and *John* were speaking to
 v. 1. the people, the priests and the captain of the tem-
 2. ple and the Sadducees came upon them; being
 vexed at their teaching of the people, and *their* de-
 claring in Jesus the resurrection from the dead.
 3. And they laid hands on *the apostles*, and put them in
 hold against the morrow; as it was now evening.
 4. For many, who had heard this doctrine, believed
it: and the number of these men was about five
 thousand.
 5. Now, on the morrow, when the rulers and
 elders and scribes in Jerusalem were assembled,
 6. with Annas the high-priest and Caiaphas and John
 and Alexander, and all of the race of the high
 priesthood; they set *Peter and John* in the midst,
 7. and asked, By what power, or in what name, did ye
 8. this? Then Peter, filled with a holy spirit, said
 unto them: Ye rulers of the people and elders of
 9. Israel, if we are now examined about the welfare
 10. of the infirm man, by what he is become well; be
 it known to you all and to all the people of Israel,
 that in the name of Jesus Christ of Nazareth,
 whom ye crucified, whom God raised from the
 dead;

- Ch. iv. dead; by him, I say, doth this man stand restored
 v. 11. before you. This *Jesus* is that stone, which was
 despised by you the builders, *but* is become the
 12. head of the corner. And by no other is this restoration
 to soundness: neither is there any other name
 under heaven given among men, by which we can
 be saved.
 13. Now, when they saw this freedom of speech in
 Peter and John, and discovered them to be un-
 learned and common men, they wondered; and
 14. recollected that they had been with Jesus: and,
 beholding the man, who had been healed, stand-
 ing with them, they had nothing to say against
 15. *them*. So they ordered *the apostles* to go out of the
 council, and conferred among themselves, saying,
 16. What can we do with these men? for indeed,
 that a public miracle hath been wrought by them,
 is known to all the inhabitants of Jerusalem; and
 17. we cannot deny *it*. But, that *this matter* spread
 itself no further among the people, let us strictly
 threaten them, that they speak henceforth of this
 18. name to no man. So they called *the apostles*, and
 charged them not to speak nor teach at all about
 19. the name of Jesus. But Peter and John answered:
 Whether it be right in the sight of God to hearken
 20. unto you rather than unto God, judge ye. For we
 cannot prevail upon ourselves not to declare what
 21. we saw and heard. So, after further threatening,
 they let *the apostles* go; not being able to punish
 them in any way, because of the people, who
 were all glorifying God for what had been done.
 22. For the man, on whom that miracle of healing
 had been wrought, was above forty years old.

Then

- Ch. iv. Then *the apostles*, being *thus* at liberty, went
 v. 23. away, and came to their own *friends*, and reported
 all that the chief priests and the elders had said
 24. unto them. Now, upon hearing this, the *com-*
pany lifted up their voice with one mind unto God,
 and said: Sovereign master! thou God, the maker
 of the heaven and the earth and the sea and all
 25. things that are in them! who by the mouth of thy
 servant David hast said, *Why did nations rage, and*
 26. *people attempt vain things? the kings of the land came*
up, and the rulers gathered themselves together, against
 27. *the Lord and against his anointed:* (for truly against
 thy holy servant Jesus, whom thou didst anoint,
 both Herod and Pontius Pilate, with *the Gentiles*
 28. and people of Israel, gathered themselves together
 to perform what thy hand and thy will had before
 29. appointed to be done): now, therefore, Lord! look
 upon these their threats, and give us thy servants
 to declare with all freedom of speech this doctrine
 30. of thine; by stretching out thy hand for healing,
 and by the performance of signs and wonders
 through the name of thy holy servant Jesus.
31. And, when they had done praying, the place was
 shaken, in which they were assembled; and they
 were all filled with a holy spirit, and declared
 32. that doctrine of God with freedom of speech. And
 the heart and the soul of the multitude of the be-
 lievers was one: and none regarded any of his
 goods to be his own, but all things were common
 33. among them. And the apostles were constantly
 delivering with great power the testimony of the
 resurrection of the Lord Jesus; and there was great
 34. favour towards them all. Nor was any one
 among

- Ch. iv. among them in want: for as many as were possessors of lands, or houses, were constantly selling
 35. *them*, and bringing the value of what was sold, and laying *it* at the feet of the apostles: so a distribution was made to every one according to his wants.
36. Now Joses, surnamed by the apostles Barnabas, (which means *a son of comfort*) a Levite, a Cyprian
 37. by birth, sold a farm, which he had, and brought the money, and laid *it* at the feet of the apostles.
- Ch. v. But a certain man, named Ananias, with Sapphira his wife, sold a possession, and kept to himself *some* of the price, his wife also being privy *to it*; and brought a part only, and laid *it* at the feet
 3. of the apostles. Then said Peter: Ananias, why hath Satan filled thy heart to deceive the holy spirit, and to keep to thyself *part* of the price of
 4. the land? As it was, was it not thine own? and, *when* sold, was it not in thine own power? Why didst thou determine this thing in thy heart? Thou hath not lyed unto men, but unto God.
5. Now, when Ananias heard these words, he fell down, and expired: and great fear came upon all,
 6. that heard these things. Then the younger *disciples* arose, and wound him up, and carried *him* out,
 7. and buried *him*. And about three hours after, his wife also, not knowing what had happened,
 8. came in; and Peter said unto her: Tell me, did ye sell the land for no more? And she said: Indeed
 9. for no more. Then Peter said unto her: Why have ye agreed to try the spirit of the Lord? Behold! the feet of them, who have buried thy husband, are at the door, and will carry thee out,
 10. So she fell down immediately at his feet, and expired:

- Ch. v. pired: and, when the young men came in, they found her dead, and carried *her* out, and buried *her* with her husband. And great fear came upon all the church, and upon all, that heard these things.
11. Moreover, they were all with one mind in Solomon's porch. And after this no one dared to meddle with them; but the people greatly esteemed
12. them, and believers in the Lord were continually added more *and more*, multitudes of both men and women. And by the hands of the apostles were many signs and wonders wrought among the people; so that, in every street, they brought forth the sick, and laid *them* on couches and beds, that even the shadow of Peter, as he went along, might fall
13. upon some of them. And the numerous inhabitants of the neighbouring cities were flocking also to Jerusalem, bringing sick people, and those vexed with unclean spirits; all of whom were perpetually healed.
14. Then the high-priest rose up, and all his company, (being the sect of the Sadducees) full of
15. spite and envy, and laid hands on the apostles, and
16. put them in a common prison. But an angel of the Lord in the night opened the doors of the prison; and when he had brought them out, said:
17. Go, present yourselves in the temple, and declare unto the people all this doctrine of *eternal* life.
18. So, upon hearing this, they went into the temple early in the morning, and continued teaching. But, when the high-priest and his company had come, and called together the council and all the elders of the children of Israel, they sent to the
- prison

Ch. v. prison for *the apostles* to be brought. So the officers
v. 22. came, but did not find them in the prison: then
23. they went back, and reported, saying, We found indeed the prison shut with all safety, and the keepers standing on the outside before the doors; but,
24. on opening *them*, we found no one within. Now, upon hearing these words, the captain of the temple and the chief priests were doubting thereupon,
25. how this matter could be. Then one came up, and told them, saying: Behold! the men, whom ye put in the prison, are in the temple, teaching the people.
26. Upon which the captain with the officers went, and brought them, but without violence; for they
27. were afraid of being stoned by the people: and set them before the council. Then the high-priest asked
28. them, saying: Did we not strictly forbid you to teach about this name? And behold! ye have filled Jerusalem with your doctrine, and wish to bring
29. upon us the blood of this man. Upon this, Peter and the apostles answered: *We* ought to obey
30. God rather than men. That Jesus, raised up by the God of our fathers, whom your hands slew by
31. hanging on a cross; that *Jame Jesus* hath God exalted as an author of salvation at his right *hand*, to give repentance unto Israel, and remission of sins.
32. And we are his witnesses of these things; as that holy spirit also *is*, which God hath given to them
33. who obey him. Now, when they heard *this*, they kept gnashing their teeth, and consulting how to
34. destroy *the apostles*. But there stood up one in the council, a Pharisee, named Gamaliel, a teacher of the law, of great reputation with all the people; who bade the apostles to stay without a little
while,

Ch. v. while, and said unto *the council*: Ye men of Israel,
 v. 35. take care of what ye are going to do against these
 36. men. For not long ago Theudas rose up, pre-
 tending to be some great person; to whom about
 four hundred men joined themselves: but he was
 slain, and all, that had been persuaded by him,
 37. were scattered abroad, and came to nothing. Af-
 ter this *man*, rose up Judas of Galilee, in the days
 of the registering; and drew aside much people after
 him: he also perished; and all, that had been per-
 38. suaded by him, were dispersed. And, I advise you
 on this occasion, have nothing to do with these
 men, but let them alone: for if the contrivance of
 39. this business be of men, it will be destroyed; but,
 if it be of God, ye will be unable to destroy it, and
 40. may be found also to be fighters against God. So
 they followed his advice; and, after calling the
 apostles up, and beating *them*, charged *them* not
 to speak about the name of Jesus; and let them
 41. go. And they went accordingly from the pre-
 sence of the council, glad to have been counted
 worthy of suffering shame for the name of Jesus:
 42. and ceased not every day, in the temple and at
 home, teaching this gospel, *that* Jesus is the
 Christ.

Ch. vi. Now, in those days, as the disciples multiplied,
 v. 1. the Grecians complained against the Hebrews, that
 their widows were neglected in the daily distribu-
 2. tion of *alms*. Upon this, the twelve called to them
 the whole company of the disciples, and said: It is
 not proper that we should leave the word of God
 3. to serve tables. Wherefore, brethren, look out for
 yourselves

- Ch. vi. yourselves seven men from among you, testified to be full of a spirit of wisdom, whom we may set
4. over this business: but we will give ourselves continually to prayer, and to the ministry of the word.
 5. And this advice pleased the whole multitude; and they chose out Stephen, a man full of faith and of a holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a
 6. proselyte of Antioch: these they presented before the apostles; who prayed, and put *their* hands upon them.
 7. And the word of God continued to thrive, and the number of the disciples to multiply in Jerusalem exceedingly; and a great multitude of the *other* Jews were constantly becoming obedient to the faith.
 8. Now Stephen, full of favour and power, was performing great wonders and signs among the
 9. people. And some of the synagogue of the Libertines and Cyrenians and Alexandrians, and they of Cilicia and Asia, rose up to dispute with
 10. Stephen. But they were not able to withstand the wisdom of that spirit, which was speaking in him.
 11. Then they suborned men to say, We have heard him speak wicked words against Moses and God.
 12. And they stirred up the people at the same time, and the elders, and the scribes; and came upon *him*, and seized him in a body, and brought him to the council, and set up false witnesses, who said:
 13. This man ceaseth not to speak wicked words against
 14. this holy place and the law. For we have heard him say, that this Jesus of Nazareth will destroy this very place, and change the customs, which
 15. Moses delivered to us. And all, who were sitting in

Ch. vi. in the council, lookt stedfastly at him, and saw his face like *the* face of an angel.

C. vii. Then spake the high-priest: Are these things
 v. 1, 2. so? And *Stephen* said: Brethren and fathers, hearken:
 The God of glory appeared unto our father
 Abraham, when he was in Mesopotamia, before
 3. he dwelt in Charran; and said unto him: *Go from
 thine own country and from thine own kindred, and
 4. come into a land, which I will shew thee.* So he left
 the land of the Chaldeans, and dwelt in Charran;
 whence also, after his father's death, *God* removed
 5. him into this very land, wherein ye now dwell; but
 gave him no inheritance in it, not even *so much as*
 to set his foot on: yet he promised the possession
 of it to him and to his posterity, though he had no
 6. child. Now God spake thus unto him: *Thy pos-
 terity will sojourn in a strange land, under bondage and
 7. ill treatment, four hundred years: but the nation, to
 which they will be in bondage, will I punish, said God;
 and after that they shall come forth, and pay religious
 8. service to me in this place.* And God gave him a co-
 venant of circumcision: and accordingly *Abraham*
 begat Isaac, and circumcised him on the eighth day;
 and Isaac begat Jacob, and Jacob begat the twelve
 9. patriarchs. And the patriarchs, through envy, sold
 10. Joseph into Egypt: but God was with him, and
 delivered him out of all his troubles, and gave him
 the gift of wisdom in the sight of Pharaoh king of
 Egypt; who made him governour of Egypt and
 11. of all his own family. Now there came a famine
 over all the land of Egypt and Canaan, and great
 distress; so that our fathers could find no susten-

Ch.vii. ance. But Jacob, hearing that there was corn in

v. 12, 13. Egypt, sent out our fathers first; and, on their second journey, Joseph made himself known unto his brethren, and the family of Joseph became
 14. known to Pharaoh. Then Joseph sent to fetch his father Jacob, and all his race, three score and
 15. fifteen souls. So Jacob and our fathers went down
 16. to Egypt, and died there; and were carried to Sychem, and laid in the tomb, which Abraham bought for a sum of money of the sons of Emmor the *father of Sychem*.

17. Now, as the time of the promise, which God swore unto Abraham, was drawing nigh, the people
 18. throve and multiplied in Egypt; 'till at last another
 19. king arose, who had not known Joseph. He dealt unjustly with our race, and ill-treated our fathers, by making them cast out their young children, that
 20. they might not be kept alive. During which time Moses was born, divinely beautiful; and was brought up for three months in his father's house:
 21. and Pharaoh's daughter took him up after he had been cast out, and brought him up for her own
 22. son. So Moses was taught all the wisdom of the Egyptians; and he became mighty in words and
 23. actions. Now, when he was forty years old, a concern for his brethren the children of Israel
 24. came into his heart; and, seeing one *of them* suffer wrong, he assisted *him*, and avenged him when he was overpowered, by smiting the Egyptian.
 25. Now he supposed his brethren to perceive that by his hand God was giving them deliverance:
 26. but they did not perceive *it*. So, on the next day, he met with *two* of his *brethren* fighting, and endeavoured

Ch.vii. deavoured to reconcile them; saying, Sirs! ye are

v. 27. brethren: why do ye hurt each other? But he, who was in the wrong, pusht him away, saying:

28. Who made thee a ruler and a judge over us? Dost thou mean to kill me, as thou killedst the Egyp-

29. tian yesterday? So Moses fled because of this matter; and sojourned in the land of Madian, where he begat two sons.

30. And, after forty years, an angel of the Lord appeared unto him in the wilderness of mount Sina,

31. in a flame of a bramble on fire. Now Moses was astonished at this appearance; and, as he was going up to consider it, a voice came unto him from

32. the Lord: *I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.*

Then, as Moses was trembling, and durst not con-

33. sider it; the Lord said unto him: *Take thy shoes from thy feet; for the place, on which thou standest, is*

34. *holy ground. I have carefully observed the ill treatment of my people in Egypt, and have heard their groaning, and am come down to deliver them: come*

35. *now, therefore, I will send thee into Egypt..* So this

very Moses, whom they rejected, saying, Who made thee a ruler and a judge over us? God sent

forth as a ruler and a deliverer by *the* hand of an

36. angel, that appeared to him in the bramble. This very *man* brought out *the* people, and performed wonders and signs in the land of Egypt and in the

37. red sea, and in the wilderness, forty years. This is that Moses, who said unto the children of Israel, •

A prophet will the Lord your God raise up for you from among your brethren, as he raised me. Hearken unto

38. *him.* This very *man* was amidst the church in the

- Ch.vii. wilderness, with the angel, who spake unto him in the mount Sina, and *with* our fathers; and received from God *the* doctrines of life to give unto
39. us: whom our fathers refused to obey, and rejected, and turned back in their hearts to Egypt,
40. saying unto Aaron: Make us gods to go before us; for as to this Moses, who brought us out of the land of Egypt, we know not what is become
41. of him. So they made a calf in those days, and offered a sacrifice to the image, and feasted themselves before the works of their own hands. Upon this God gave them up again to pay religious service to the host of heaven, as it is written in *the* book of the prophets, *Have ye offered to me, O ! house of Israel, slain beasts and sacrifices these forty*
43. *years in the wilderness ? But ye took up the tent of Moloch and the star of your god Rephan ; images, which ye made to worship them : so I will carry you away beyond Babylon.*
44. The tabernacle of the testimony was among our fathers in the wilderness, according to the appointment of *God*, who bade Moses make it after
45. the fashion of what he had seen : which also our fathers received, and brought in with Joshua, when he possessed those nations, which God drove out before the face of our fathers, unto the days
46. of David; who found favour in the sight of God, and desired to provide a habitation for the God of
47. Jacob; but *it was* Solomon, who built *God* a
48. house. Though *indeed* the most high dwelleth not in temples made with hands, as the prophet saith: *Heaven is my throne, and the earth my foot-stool ;*
49. *what house will ye build for me, saith the Lord ? and*
which

Ch. vii. *which is the place of mine abode? Did not my hand*
 v. 50. *make all these things?*

51. Ye stiff-necked *men*, of uncircumcised heart and ear! ye are always opposing the holy spirit: as
52. your fathers *did*, so ye *do*. Which of those prophets who foretold the coming of that righteous *man*, whom ye have betrayed and murdered, did
53. not your fathers pursue and slay? Ye, who received the law by the ministration of angels, but kept
54. it not. Now, when they heard these things, they were exceedingly enraged in their hearts, and
55. gnashed *their* teeth against him. But he, being full of a holy spirit, looked stedfastly towards heaven, and saw a divine brightness, and Jesus at the right
56. *hand* of God; and said: Behold! I see the heavens opened, and the son of man at the right *hand* of
57. God. And, as he cried out with a loud voice, they stopped their ears, and rushed with one accord upon him, and cast *him* out of the city to stone
58. him: and the witnesses put off their upper garments at the feet of a young man named Saul.
59. And, as they stoned Stephen, he continued appealing *to them*, and saying: Lord Jesus! receive my
60. spirit! And he knelt down, and cried out with a loud voice: Lord! lay not this sin to their charge!

Ch. viii. And, when he had said this, he fell asleep. Now
 v. 1. Saul was gladly consenting to his death.

And *they* of the church were grievously harassed in Jerusalem on that day, and were all scattered abroad through the countries of Judea and Samaria, except the apostles only. Now *some* devout men prepared Stephen for his burial, and made great lamentation over him.

Ch. viii. But as for Saul, *he* made havock of the church,

- v. 3. going into every house, haleing both men and wo-
4. men, and delivering *them* up into prison. So the *disciples* were scattered abroad hereupon, and went through *the country*, declaring the doctrine of the
5. gospel. Now Philip went down to a city of Samaria, and continued preaching to them the Christ,
6. And the multitudes were attentive with one mind to the words of Philip, from hearing *the nature* of his *doctrine*, and seeing the miracles, which he was
7. constantly performing. For unclean spirits, crying out with a loud voice, came out of many, who had them; and many with palsies, and *many* lame *people*, were healed. And there was great joy in that city.
9. Now a certain man, named Simon, had been some time in that city, astonishing the nation of Samaria with his magic, pretending that he was
10. some great *person*: to whom they all gave heed, from the least to the greatest, saying, This is that
11. great and powerful *messenger* of God. So they gave heed to him, because he had for a long time
12. astonished them with his magic. But, when they believed the gospel of Philip concerning the kingdom of God and the name of Jesus Christ, they were constantly coming to be baptised, both men and
13. women. Now Simon himself believed also, and, after his baptism, kept close to Philip; and was astonished at seeing signs and great miracles performed.
14. Now, when the apostles at Jerusalem heard, that Samaria had received the word of God, they sent
15. unto *the Samaritans* Peter and John, who went
down

Ch. viii. down and prayed for them, that they might receive

v. 16. a holy spirit : for it had not yet fallen upon any of them ; they had only been baptised in the name

17. of the Lord Jesus. Then *the apostles* continued to lay their hands on them, and they to receive a holy spirit.

18. Now, when Simon saw, that this holy spirit was given by the laying on of the hands of the apof-

19. tles, he offered them money, saying : Give me also this power, that, on whomsoever I lay hands, he

20. may receive a holy spirit. But Peter said unto

21. him : Away with thee and thy money ! Thou hast neither part nor lot in this doctrine, for thinking to procure this gift of God with money : for thy

22. heart is not right in the sight of God. Repent, therefore, of this thy wickedness ; and beg of God, that this deceitfulness of thy heart may thereby be

23. forgiven thee : for I perceive thee to be in *the* gall

24. of bitterness and *in the* bond of iniquity. Then Simon answered and said : Do ye pray unto the

Lord for me, that nothing of what ye have said may come upon me.

25. Upon this, *the apostles*, after an earnest appeal and a declaration of the word of God, went back

to Jerusalem, and preacht the gospel in many vil-

26. lages of the Samaritans. Now an angel of the

Lord spake unto Philip, saying : Arise, and go towards the south, to the lonely road that leadeth

27. down from Jerusalem to Gaza. And he arose, and went : when behold ! an eunuch of Æthiopia,

of great authority under Candace queen of the Æthiopians, and entrusted with all her treasure,

28. who had been to worship at Jerusalem, was

Ch. viii. on his way home, and was sitting in his chariot,

v. 29. reading the prophet Eſaiah. Then the ſpirit ſaid

30. unto Philip : Go up to that chariot. So Philip ran up, and heard him reading the prophet Eſaiah, and ſaid *unto him* : Doſt thou underſtand then what

31. thou art reading? But he answered : How can I, except ſome one guide me? And he deſired Philip

32. to get up and ſit with him. Now the part of ſcripture, which he was reading, was this : *He was carried, like a ſheep, to be ſlain ; and as a lamb before*

33. *the butcher is dumb, ſo he opened not his mouth. In his humiliation his juſtice was taken away : and who will teſtify to his conduct ? for his life is taken from*

34. *the earth.* Then the eunuch ſaid unto Philip : I pray thee, of whom doth the prophet ſay this? of

35. himſelf, or of ſome other *man*? Upon this Philip opened his mouth, and began from this ſcripture

36. to preach unto him Jeſus. Now, as they were going along the road, they came to ſome water ; and the eunuch ſaith : See, *here is water.* Why

37. may not I be baptiſed? Then Philip ſaid : If thou believe with all thy heart, thou mayeſt. And he answered and ſaid : I believe that Jeſus Chriſt

38. is the ſon of God. Upon which he ordered the chariot to ſtop ; and Philip and the eunuch both went down into the water ; and Philip baptiſed

39. him. Now, after they came up out of the water, a ſpirit of the Lord took away Philip ; and the eunuch ſaw him no more, but continued his way

40. rejoicing. So Philip came to Azotus ; and preached the goſpel to all the cities, which he paſt through, till he came to Cæſarea.

Now

- Ch. ix. Now Saul, still breathing out threatening and
- v. 1. slaughter against the disciples of the Lord, went to
 2. the high-priest, and desired of him letters to the synagogues of Damāscus; that, if he found any of this doctrine, he might bring them bound, both
 3. men and women, to Jerufalem. And, as he was on the road, near unto Damāscus, a light from
 4. heaven suddenly flaſht round him; and he fell on the earth, and heard a voice ſaying unto him, Saul,
 5. Saul, why art thou moleſting me? Then Saul ſaid: Sir, who art thou? And *the voice* answered: I am Jeſus, whom thou art perfecuting. It is dangerous
 6. for thee to kick againſt a goad. Then he, trembling and aſtoniſhed, ſaid: Sir, what doſt thou wiſh me to do? And the Lord *ſaid* unto him: Arife, and go into the city; and it will be told thee what
 7. thou muſt do. Now his fellow-travellers continued ſpeechleſs; hearing the ſound, but ſeeing no one.
 8. Then Saul aroſe from the earth, and opened his eyes, but could ſee nothing: and his companions
 9. led him by the hand to Damāscus. And he continued ſightleſs three days, and without meat and drink.
 10. Now there was a certain diſciple in Damāscus, named Ananias, unto whom the Lord had ſaid in a viſion, Ananias! And he ſaid: Behold! *here am*
 - 11 I, Lord. Then the Lord *ſaid* unto him: Arife, and go into the ſtreet called Straight, and enquire at the houſe of Judas for *one* Saul of Tarſus; for
 12. behold! whiſt he was praying, he ſaw in a viſion a man, named Ananias, come in, and put *his* hand
 13. upon him to reſtore his ſight. And Ananias answered: Lord, I have heard from many about this
man,

Ch. ix. man, how much evil he hath done to thy saints in

v. 14. Jerusalem : and he is here with authority from the chief priests to bind all, that call themselves by thy

15. name. But the Lord said unto him : Go ; for he is unto me a chosen vessel, to bear my name be-

16. fore nations, and kings, and sons of Israel : for I will give an example in him of what may be endured for my name's sake.

17. So Ananias went away, and entered the house ; and put his hands *on Saul*, and said : Brother Saul, the Lord, *even* Jesus, who appeared to thee on the road as thou camest *hither*, hath sent me, that thou mayest receive thy sight, and be filled with a holy

18. spirit. And immediately something like scales fell from his eyes, and he recovered his sight

19. that moment, and arose, and was baptised ; and strengthened himself by taking nourishment.

Now, as soon as Saul had been in Damascus with the disciples some days, he was constantly declaring in the synagogues : Jesus is the son of

21. God ! At which all, who heard *him*, were greatly amazed, and said : Is not this he, who made havoc at Jerusalem of those, that call themselves by this name ? and lo ! he is come hither for the purpose

22. of carrying them bound to the chief priests ! But Saul was gaining confidence more *and more*, and confounding the Jews, who dwelt at Damascus, by asserting, This is the Christ !

23. Now, after a good many days, the Jews were contriving to kill him ; and kept watching the gates both day and night for this purpose. But their design was known to Saul : so the disciples took him, and let him down the side of the wall by

night

- Ch. ix. night in a basket. So, when Saul was come to
v. 26. Jerusalem, he tried to join himself to the disciples ;
but they were all afraid of him, not believing him
27. to be a disciple. Then Barnabas took him, and
brought him to the apostles ; and related to them,
how he had seen the Lord on the road ; who had
spoken to him : and how boldly he had preached
28. at Damascus in the name of Jesus. So he continued
in the company of the apostles at Jerusalem,
29. using great freedom of speech in the name of the
Lord Jesus, and talking and disputing with the
Grecians ; who were constantly endeavouring to
30. slay him. Now, when the brethren knew *this*,
they brought him down to Cæsarea, and sent him
on to Tarsus.
31. Then had the churches peace throughout all
Judea and Galilee and Samaria, and went on multiplying
and prospering in the fear of the Lord and in the support
of the holy spirit.
32. Now, as Peter was passing through all the
country, he came down also to the saints, that
33. dwelt at Lydda : where he met with a certain man
named Æneas, who had kept his bed eight years
34. with a palsy. And Peter said unto him : Æneas,
Jesus Christ maketh thee well. Arise, and make
35. thine own bed. And he arose immediately : and
all the inhabitants of Lydda and Saron, who had
turned to the Lord, saw him.
36. Moreover, there was among the disciples at
Joppa, a woman named Tabitha, who was always
37. doing good works and giving alms. And it came to
pass, at this time, that she fell sick and died :
and they washed her, and laid *her* in an upper
chamber.

Ch. ix. chamber. Now, Lydda being nigh to Joppa, the
 v. 38. disciples heard that Peter was there ; and sent two
 men unto him, desiring *him* not to think much at
 39. coming over to them. So Peter arose, and went
 with them : and, when he was come, they carried
 him up into the chamber ; and all the widows
 stood weeping by him, and shewing *some* coats and
 garments, which Tabitha was making, when she
 40. died. Then Peter put all *the people* out, and knelt
 down and prayed ; and, turning to the body, said :
 Tabitha, arise ! So she opened her eyes ; and, upon
 41. seeing Peter, sat up. Then he gave her *his* hand,
 and raised her up : and called the saints and the
 42. widows, and presented her alive. Now *this* was
 known throughout all Joppa ; and many believed
 43. on the Lord. And *Peter* staid a good many days
 in Joppa, at the house of one Simon a tanner.

C. x. Now there was a certain man in Cæsarea, named
 v. 1. Cornelius, a centurion, of the band called Italian,
 2. a devout *man*, and a worshipper of God with all
 his family ; a giver of much alms to the people,
 3. and praying unto God continually. He saw plainly
 in a vision, about *the* ninth hour of the day, an
 angel of God coming in unto him, and saying,
 4. Cornelius ! But he, looking stedfastly at the angel,
 and affrighted, said : What is the matter, Sir ?
 And *the angel* said unto him : Thy prayers and
 thine alms have come up for a memorial before
 5. God. Now, therefore, send *some* men to Joppa,
 6. to fetch Simon, surnamed Peter : he lodgeth with
 one Simon a tanner, whose house is by the sea.
 7. He will tell thee what thou art to do. So Corn-
 elius,

Ch. x. lius, when the angel who had spoken to him was gone, called two of his household-servants, and a
 8. devout foldier of those, that attended him: and, after telling them the whole matter, sent them to Joppa.

9. Now, on the morrow, whilst they were on the road, and were coming near the city, Peter went upon the house-top to pray, about *the* sixth hour.
 10. And he was hungry, and wisht to eat; but, while
 11. they were making ready, he fell into a trance, and saw heaven opened, and a kind of vessel, like a large sheet, let down, by strings at *the* four corners, to the earth: in which was every four-footed creature of the earth, and wild beasts, and creeping
 12. things, and fowls of heaven. And a voice said
 13. unto him: Rise, Peter! slay and eat. But Peter said: Not so, Sir: for I have never eaten any thing
 14. unclean. And a voice, in answer *to this*, said a second time unto him: *That*, which God hath purified, esteem not thou unclean. Then, after this had been thrice done, the vessel was taken up again into heaven.

17. Now, as Peter was doubting, after he had come to himself, what could be the meaning of this vision, which he had seen; behold! the messengers of Cornelius had enquired out Simon's house, and
 18. were come up to the porch, and asking, If Simon, furnished Peter, lodged here? So, while Peter was thinking on the vision, the spirit said unto him: Behold! three men are asking for thee.
 19. Arise therefore, get thee down, and go with them, without scruple; for I sent them. Then Peter went down to the men, and said, Behold! I am *he*, whom
 20. ye

Ch. x. ye are seeking : for what cause are ye come ? And
 v. 22. they said : Cornelius, a centurion, a righteous man,
 a worshipper of God, and well spoken of by all
 the nation of the Jews, was warned from God by
 a holy angel to send for thee to his house, that he
 23. may hear what thou hast to say. Then Peter
 called them in, and lodged them : and, on the
 morrow, went with them ; and some of the
 24. brethren at Joppa accompanied him. And the
 next day they came into Cæsarea ; and Cornelius
 was expecting them, and had called together to
 25. his house his kinsmen and near friends. Now,
 when Peter entered, Cornelius met him, and fell
 26. at his feet, and paid him homage. But Peter
 raised him up, and said : Rise up ! for I myself am
 27. but a man. And he went in, talking with Corne-
 28. lius, and found much company *there* ; and said
 unto them : Ye know that it is unlawful for a Jew
 to keep company with, or to come near, a stranger :
 God, however, hath directed me to esteem no one
 29. unholy or unclean. And therefore I came, when
 I was sent for, without gainsaying ; and wish to
 30. know on what account ye sent for me. And Cor-
 nelius said : Four days ago I was fasting until
 this hour, and at the ninth hour I was praying in
 my house ; when behold ! a man stood before me
 31. in white rayment, and said : Cornelius, thy prayer
 is heard, and thine alms are remembered in
 32. the sight of God. Send therefore unto Joppa to
 fetch Simon, whose surname is Peter ; who lodgeth
 in a house by *the* sea belonging to Simon a tanner ;
 33. that he may come, and talk with thee. So I sent
 to thee immediately ; and it is well that thou art
 come :

- Ch. x. come: now, therefore, we all are present before God, to hear all the directions, which God hath
34. given thee. Then Peter opened *his* mouth, and said: Of a truth I perceive; that God is no respect-
35. er of persons; but in every nation, he, who feareth him and worketh righteousness, is accepted by
36. him. That doctrine, which God sent to the children of Israel, when he delivered *to them* a gospel of peace by Jesus Christ, belongeth *equally* to all.
37. For ye know that affair of Jesus of Nazareth, which took place throughout all Judea, beginning from Galilee, after the baptism, which John proclaimed; how God anointed *this Jesus* with a holy spirit and with power; *and how* he went through *the country* doing good, and healing all, that were oppressed by the devil; for God was with him.
39. And we are witnesses of all *those* things, which he did both in the land of the Jews and in Jerusalem.
40. Him indeed they slew by hanging on a cross; but this very man God raised up *to life* on the third
41. day, and appointed to shew himself, not to all the people, but to witnesses chosen before by God, *even* to us, who ate and drank with him after his
42. resurrection from the dead: and he commanded us to preach and give earnest assurance to the people, that it is he, who is ordained by God a judge
43. of *the* living and *the* dead. To him all the prophets bear *this* testimony, that every believer in him would receive a remission of sins in his name.
44. While Peter was yet speaking these words, the holy spirit fell upon all, who were listening to *his* doctrine: and the believers of *the* circumcision, who had come with Peter, were astonished, that
45. this

Ch. x. this gift of the holy spirit was poured out on the

v. 46. Gentiles also; for they heard them speaking in

47. different languages, and magnifying God. Then said Peter: Can any one forbid water, that these, who have received the holy spirit, should not be

48. baptised as well as we? So he directed them to be baptised in the name of the Lord. Then they asked him to stay some days more.

Ch. xi. Now the apostles and the brethren in Judea

v. 1. heard, that the Gentiles also had received the

2. word of God. So, when Peter went up to Jerusalem, they of the circumcision questioned him, saying:

3. Didst thou go, then into the houses of uncircumcised men, and eat with them? Then Peter began,

4. and laid *the matter* before them in order, saying: Whilst I was praying in the city of Joppa,

5. during a trance I saw a vision, a kind of vessel coming from heaven, let down by four strings, and

6. reaching to me. And I looked earnestly upon it, and saw the four-footed *creatures* of the earth, and wild beasts, and creeping things, and the fowls of

7. heaven: and I heard a voice, saying, Arise, Peter!

8. slay and eat. But I said: Not so, Sir: for nothing common or unclean hath ever come into my

9. mouth. Then the voice in answer said a second time from heaven: What God hath purified,

10. esteem thou not unclean. Now, when this had been done three times, every thing was drawn up

11. again into heaven. And behold! immediately three men, sent from Cæsarea unto me, came up

12. to the house where I was. So the spirit bade me go with them without scruple: and these six

brethren

- Ch. xi. brethren also accompanied me ; and we went into
 v. 13. the man's house. And he related to us, how he
 saw the angel in his house, saying unto him, Send
 men unto Joppa to fetch Simon, whose surname is
 14. Peter : he will declare a doctrine to thee, by which
 15. thou and thy family may be saved. And, after I
 had begun to speak, the holy spirit fell upon them,
 16. as upon us at first. Then I called to mind this
 saying of the Lord : *John indeed baptised in water, but*
 17. *ye will be baptised with a holy spirit.* Forasmuch then
 as God had given unto them, upon believing on
 the Lord Jesus Christ, the same gift as unto us ;
 18. was I able to hinder God ? And, upon hearing
 these things, they were satisfied, and glorified
 God, saying, Hath God then given to the Gentiles
 also repentance unto life ?
 19. Moreover, they who had been scattered abroad
 upon the persecution *occasioned* by Stephen, went
 forwards as far as Phœnice and Cyprus and An-
 20. tioch, declaring the word to Jews only. But
 some of them, Cyprians and Cyreneans, went to
 Antioch, and preacht the gospel of the Lord Jesus
 21. to the Greeks. And *the* hand of the Lord was
 with them ; so that a great number *of people* be-
 22. lieved, and turned to the Lord. Now these tid-
 ings reacht the ears of the church in Jerusalem ;
 23. and they sent Barnabas thence to Antioch : who,
 when he was come, and saw this kindness of God,
 was glad ; and constantly exhorted all to con-
 tinue close unto the Lord with the *same* determin-
 24. ation of heart ; for he was a good man, and full
 of *the* holy spirit, and of faith. And a great num-
 ber was added to the Lord.

Ch. xi. Now Barnabas went away for Tarsus to seek Saul ;
 v. 25, 26. and, when he had found him, brought him to Antioch : and for a whole year they came together in that church, and taught a great multitude : and the disciples were first called Christians at Antioch. Now, in those days, some teachers came down from Jerusalem to Antioch ; one of whom, 27. named Agabus, arose, and signified by the spirit, that there was going to be a great famine throughout all the world : which came to pass accordingly 28. under Claudius Cæsar. Then every one of the disciples, after his ability, determined to send relief to their brethren of Judea : which they did accordingly ; and sent *it* to the elders by the hands of Barnabas and Saul.

Ch. xii. Now about that time Herod the king put forth
 v. 1, 2. *his* hands to hurt some of the church : so he slew 3. James, the brother of John, with the sword : and, when he saw *it* pleased the Jews, he proceeded to seize Peter also. Then were the days of unleavened bread. Accordingly, he apprehended *Peter*, 4. and put him in prison, and set a guard of sixteen soldiers over him ; intending to bring him out, 5. after the passover, to the people. Peter, therefore, was kept in prison ; but earnest prayer was made by the church unto God for him. 6. Now, the very night before Herod intended to bring him forth, as Peter was asleep between two soldiers, bound with two chains, and *the* keepers 7. before the door were watching the prison ; behold ! an angel of the Lord presented himself, and a light shone in the room : and *the angel* smote Peter
 Peter

Ch. xii. Peter on the side, and awakened him, saying, Rise up quickly! And the chains fell off his hands.

8. And the angel said unto him: Gird *thy coat* about thee, and tie on thy sandals. And he did so. Then saith *the angel* to him: Cast thine upper garment

9. about thee; and follow me. And *Peter* went out after him, but knew not what was done by the angel to be true; for he was thinking, that he saw a

10. vision. Now, when they had passed the first and second ward, they came to the iron gate, which leadeth into the city: and this opened to them of it's own accord: so they went out *of the prison*; and, as soon as they had gone through one street,

11. the angel left him. Upon this, Peter came to himself, and said: Now I know certainly, that *the Lord* hath sent out this messenger of his, to deliver me from *the hand* of Herod, and *from* all this

12. expectation of the people of the Jews. And, after *some* consideration, he went to the house of Mary the mother of John, surnamed Mark; where a good many were gathered together, and pray-

13. ing. Now, when Peter had knocked at the door of the porch; a maid-servant, named Rhode, came

14. up to listen; but, knowing Peter's voice again, did not *stay*; to open the door for gladness; but ran in and told *them*, that Peter was standing before

15. the porch. And they said unto her: Thou art mad. But she kept positively affirming, that it

16. was so. Then said they: *It* is his angel. But Peter continued knocking: so they opened *the door*; and, on seeing him, were greatly astonished.

17. But he waved his hand for them to be silent, and related to them, how the Lord had brought him

Ch. xii. out of the prison : and he said, Tell these things from *me* to James and the brethren. Then he left *them*, and went out on his way to another place.

18. Now, as soon as it was day, there was no small disturbance among the soldiers, what was become

19. of Peter. But Herod, after seeking him in vain, and examining the keepers, ordered *them* to be carried away for execution ; and went down from Judea, and continued in Cæsarea.

20. Now Herod had a quarrel with *the* Tyrians and Sidonians ; and they came to him with one accord ; and, having made Blastus, the king's chamberlain, their friend, desired peace ; because their country

21. was nourished by the king's *country*. So, on a day appointed, Herod, in his royal robes, and seated on the throne, was making *his* harangue unto the people ; who kept crying out thereupon, *The*
22. voice of a god, and not of a man ! when immediately an angel of the Lord smote Herod, because he gave not God the glory : and he expired, eaten up by worms.

24. Now the word of the Lord continued thriving
25. and abounding : and Barnabas and Saul returned from Jerusalem, after fully performing *their* service ; and took with them John, whose surname was Mark.

Ch. xiii. Now there were in the church at Antioch certain prophets and teachers ; as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod
2. the tetrarch ; and Saul. And, whilst they were ministering to the Lord, and fasting, the holy spirit said :

Ch. xiii. said : Separate for me Barnabas and Saul for the

v. 3. office, unto which I have called them. So *the church*, after fasting and praying, and laying hands

4. on them, sent them away : and they, having been thus sent forth by the holy spirit, went down to

5. Seleucia, and thence took ship for Cyprus : and, when they had reached Salamis, they continued to declare the word of God in the synagogues of the

6. Jews ; and had John for their assistant. Now, after passing over the island of *Cyprus* as far as Paphos, they found a certain magician, a false teacher, a Jew, named Barjesus, in the train of the deputy-governour Sergius Paulus, a man of under-

7. standing, who called to him Barnabas and Saul,

8. and desired to hear the word of God. But the magician, otherwise called Elymas, opposed them, endeavouring to turn aside the governour from the

9. faith. Then Saul, who *was called* Paul also, filled with a holy spirit, set his eyes upon him, and said :

10. O ! full of all guile and of all craftiness ! son of *the* devil ! enemy of all righteousness ! wilt thou not cease making crooked the straight ways of the

11. Lord ? Behold ! therefore, *the* hand of the Lord is now against thee ; and thou wilt be blind, without seeing the sun, for a season : when immediately a mist and a darkness fell upon him ; and he was go-

12. ing about in search of a guide. Then the governour, upon seeing that, believed ; in astonishment at this doctrine of the Lord.

13. Now Paul and his companions bore away from Paphos, and come to Perga in Pamphylia ; except John, who left them, and returned to Jerusalem.

14. So they went on from Perga, and came to Antioch ;

Ch. xlii. where they entered the synagogue on the sabbath-
 v, 15. day, and sat down. And, after the reading of the

law and the prophets, the rulers of the synagogue sent unto them, saying: Brethren, speak; if ye have any subject of exhortation to the people.

16. Then Paul stood up, and waved *his* hand, and said: Ye men of Israel, and ye worshippers of God!

17. hearken *unto me*. The God of this people Israel chose our fathers for himself, and prospered this people during their pilgrimage in the land of Egypt, and brought them out thence with an up-

18. lifted arm, and for the space of forty years fed them

19. in the wilderness; and divided among them the country of seven nations, whom he destroyed, in

20. the land of Canaan. And, after these things, during four hundred and fifty years, he gave *them* judges,

21. until Samuel the prophet. And afterward they desired a king; and God gave them Saul the son of Cis, a man of *the* tribe of Benjamin, for forty

22. years: and, after removing him, raised up for them David to be their king; to whom also he gave this testimony: *I have found David, the son of Jesse, a man after my own heart; who will perform all my will.*

23. Out of this *man's* race hath God, according to pro-

24. mise, raised unto Israel Jesus *for* a saviour; before whose appearance, John first preacht a baptism of

25. repentance to all the people of Israel. Now John, as he was finishing his course, said: I am not he, whom ye suppose me to be: but behold! *one* is coming after me, the shoe of whose feet I am not worthy to untie.

26. Brethren, sons of *the* race of Abraham, and ye worshippers of God among you! unto you was the doctrine

Ch. xiii. doctrine of this salvation sent. For the inhabitants
 v. 27. of Jerusalem and their rulers, not attending to this
doctrine, nor to the declarations of the prophets, which
 are read every sabbath-day, fulfilled *them* by con-
 28. demning *Jesus*. And, though they found no *just*
 cause of death *in him*, desired Pilate, that he might
 29. be slain. So, after accomplishing all that had been
 written of him, they took him down from the
 30. cross, and laid *him* in a tomb: but God raised him
 31. up from the dead. And he was seen several days
 by those, who had come up with him from Galilee
 to Jerusalem; *and* are witnesses for him unto the
 32. people. And we are declaring unto you the glad
 tidings of the promise made unto the fathers;
 how God hath performed this for their children,
 33. by sending Jesus to us; as indeed it is written in
 the second psalm: *Thou art my son; this day have*
 34. *I begotten thee*. Now, that he raised him up from
 the dead, to return no more to corruption, *the*
scripture hath thus declared: *I will give unto you the*
 35. *sure mercies of David*. Wherefore, it saith also in
 another place: *Thou wilt not suffer thy holy one to see*
 36. *corruption*. For David indeed, after serving, dur-
 ing his own life, the will of God, fell asleep, and
 37. was laid with his fathers; but God raised up
 38. *Jesus*, so that he saw not corruption. Be it known,
 therefore, unto you, brethren, that through him a
 39. remission of sins is declared unto you; and to every
 believer in him, an acquittal from all those *sins*,
 from which ye could not be acquitted under the
 40. law of Moses. Take care then, that this declara-
 41. tion of the prophets come not upon you: *Behold!*
ye despisers! and be astonished, and hide yourselves:

Ch. xiii. *for I am performing a work in your days; a work, which ye will in no wise believe; though a man plainly declare it unto you.*

42. Now, as they went out of the synagogue, the Gentiles were desiring, that the same doctrine might be delivered to them on the next sabbath-

43. day. And, after the synagogue broke up, many of the Jews and the devout proselytes went with Paul and Barnabas, who were constantly talking with them, and persuading them to continue in this gracious dispensation of God.

44. Now, on the next sabbath, almost the whole city was got together to hear the word of God.

45. When the Jews, however, saw such multitudes, they were filled with envy, and continued contradicting what was said by Paul; adding also wick-

46. ed speeches to their contradiction. But Paul and Barnabas, with great presence of mind, said *unto them*: It was necessary, that this word of God should be first spoken unto you; but, since ye thrust it from you, and do not think proper to accept this *offer of everlasting life*, we turn ourselves

47. to the Gentiles: for thus hath the Lord commanded us, *saying, I have set thee as a light to the Gentiles, to be a salvation to the extremity of the land.*

48. Now, when the Gentiles heard this, they were rejoicing and glorifying God; and, as many as were

49. so disposed, believed unto eternal life. And the word of the Lord continued to spread itself through

50. all that country. But the Jews stirred up the devout women of high rank and the chief men of the city, and raised an uproar against Paul and Barna-

51. bas, and drove them out of their borders: but they shook

Ch. xiii. shook off the dust of their feet against them, and
 v. 52. went towards Iconium. And the disciples continued full of joy and a holy spirit.

Ch. xiv. Now at Iconium, *Paul and Barnabas* went together into the synagogue of the Jews, and spake in such a manner, that a great multitude both of the
 v. 1. Jews and Greeks believed. But the unbelieving stirred up the Gentiles, and made their minds ill-
 2. affected to the brethren. The *apostles* abode, however, a long time *there*, speaking boldly about the Lord; who bore testimony to his gracious doctrine by granting signs and wonders to be performed by
 3. their hands. So the multitude of the city was divided; and part held with the Jews, and part with
 4. the apostles. But, when both the Gentiles and Jews with their rulers had a design to assault and
 5. stone them, they were aware *of it*, and escaped to Lystra and Derbe, the cities of Lycaonia, and to
 6. the neighbouring country; and continued preaching the gospel there.
 7. And there was a man in the neighbourhood of Lystra, who had no use of his feet, having been lame from his birth and never walked: he
 8. was listening to the speech of Paul; who looked stedfastly at *the man*; and, perceiving that he had
 9. faith to be healed, said with a loud voice, Stand upright on thy feet. And he rose up with a leap, and
 10. began to walk about. Now, when the multitudes saw what Paul had done, they lifted up their voices, saying in the language of Lycaonia: The Gods are come down to us in the likeness of men.
 11. And they called Barnabas, Jupiter; and Paul,
 12. Mercury;

- Ch. xiv. Mercury; because he was the chief speaker. Then
- v. 13. the priest of Jupiter, the guardian-god of the city, brought oxen and garlands to the gates; and, together with the multitudes, was going to sacrifice
14. them. But, when the apostles Barnabas and Paul heard of *this*, they rent their cloaths, and rushed in among the multitudes, crying out, and saying;
15. Sirs, why are ye doing thus? We too are but men, of like weakness with yourselves; declaring unto you glad tidings, that ye may turn from these vanities unto God, the living *God*; who made the heaven and the earth and the sea, and all things
16. that are therein: who, in the ages past, suffered all the Gentiles to walk in their own ways;
17. though indeed he by no means left himself without testimony, inasmuch as he did us good from heaven, by giving rains and fruitful seasons, *and*
18. filling our hearts with food and good cheer. And by these words they could hardly restrain the multitudes from sacrificing to them.
19. Then some Jews of Antioch and Iconium came thither; and, having gained over the multitudes, stoned Paul, and dragged *him* out of the city, supposing him to be dead. But, while the disciples were standing round him, he arose and went into the city; and, the next day, departed with Barnabas to Derbe; and, after preaching the gospel in that city, and making a good many disciples, they went back to Lystra and Iconium and Antioch;
22. confirming the minds of the disciples, exhorting them to continue in the faith, because through many afflictions we must come into the kingdom
23. of God. Then, after appointing elders in the church

Ch. xiv. church for them, and praying, and fasting, they commended them to that Lord, on whom they
 24. had believed. So they past through Pisidia, and
 25. came to Pamphylia; and, after preaching the
 26. word at Perga, they came down to Attalia; and
 thence sailed away for Antioch, from which *place*
 they had been recommended to the favour of
 God for the work, which they had performed.
 27. Now, after they had got thither, and gathered the
 church together, they related what God had done
 by their means, and that he had opened a door of
 28. faith to the Gentiles: and they continued there a
 good while with the disciples.

Ch. xv. Now some, who came down from Judea, were
 v. 1. teaching the brethren, Except ye circumcise your-
 selves after the manner of Moses, ye cannot be
 2. saved. As, therefore, Paul and Barnabas differed
 with them much in opinion, and could not settle
 the dispute; *the brethren* determined, that Paul
 and Barnabas with some other of their number
 should go up to Jerusalem to the apostles and eld-
 3. ers about this question. They, therefore, being
thus sent by the church, declared fully, as they past
 through Phœnicia and Samaria, the conversion of
 the Gentiles; and caused great joy to all the bre-
 4. thren. Now, when they were come to Jerusalem,
 they were received with approbation by the church
 and the apostles and the elders, and related what
 5. God had done by their means, and *how* certain
 believers of the sect of the Pharisees had risen
 up, and said, that it was proper to circumcise *the*
 Gentiles,

Ch. xv. *Gentiles*, and to command them to keep the law of Moses.

6. Accordingly, the apostles and the elders met to-
7. gether to consider this matter: and, after much debate, Peter rose up, and said unto them: Brethren, ye know, that a good while since God made choice of us, that the Gentiles by my mouth might
8. hear the word of the gospel, and believe. And God, who knoweth the heart, bare testimony to them, by giving unto them the holy spirit, even as
9. *he had given it* also unto us: and made no difference between us and them, having purified their
10. hearts by faith. Now, therefore, why would ye try God, by putting a yoke upon the neck of these disciples, which neither our fathers nor we have
11. been able to bear? But I believe, as well as these *men*, that *the Gentiles* are saved through the favour of the Lord Jesus Christ.
12. Then all the multitude listened in silence to Barnabas and Paul, while they related what signs and wonders God had wrought by them among
13. the Gentiles. Now, when they had done speaking, James answered: Brethren, hearken unto
14. me. Simeon hath related, how God, some time ago, shewed kindness to the Gentiles, by taking
15. out of *them* a people for his name. And with this agree the words of the prophets, as it is written,
16. *After these things, I will again build up afresh the tabernacle of David, which had fallen down; and will*
17. *restore it's ruins, and set it up: that the rest of mankind may diligently seek the Lord, and all the Gentiles, who are called by my name, saith the Lord, who doeth*

all

Ch. xv. *all these things.* Known unto God are all his
v.18,19. works from the beginning of the world. Where-

fore, my opinion is, that *we* give no improper trou-
20. ble to those Gentiles, who turn to God; but
charge them by letter to abstain from eating the
sacrifices to idols, and from fornication, and from
21. things strangled, and from blood. For Moses hath
of old his preachers in every city, and is read on
every sabbath in the synagogues.

22. Upon this, it seemed good to the apostles and
the elders and all the church, to choose out of
themselves *these* men to go to Antioch with Paul
and Barnabas; *namely*, Judas surnamed Barsabas,
23. and Silas; leading men among the brethren: by
whom they sent this letter.

The apostles and the elders and the brethren
wish health unto *their* brethren of the Gentiles in
24. Antioch, and Syria, and Cilicia! Forasmuch as we
have heard, that some, who went out from us,
have troubled you with doctrines, and unsettled
your minds, by enjoining circumcision and the
keeping of the law; to whom we gave no *such*
25. commission: we have all agreed to send chosen
men unto you, with our beloved *brethren* Barna-
26. bas and Paul; men, who have delivered up their
27. lives for the name of our Lord Jesus Christ. Ac-
cordingly, we have sent Judas and Silas with
them, who will also tell you the *same things that*
28. *we have written.* For it seemeth good to the holy
spirit and to us, to lay upon you no other burden
29. than these necessary things; to abstain from eating
sacrifices to idols, and from blood, and from things
strangled, and from fornication: from which if ye

Ch. xv. wholly keep yourselves, ye will do right. Fare ye well!

30. So *the messengers* went away, and came to Antioch, and delivered the letter to all *the brethren*
 31. assembled together: who read *it*, and rejoiced
 32. at this encouragement. Then Judas and Silas, who were themselves also teachers, in a long discourse exhorted the brethren and confirmed
 33. *them*: and, after staying some time, they went in peace from the brethren to the apostles;
 34. except Silas, who thought proper to continue
 35. there. Moreover, Paul and Barnabas also staid at Antioch; teaching and preaching, with many others also, the glad tidings of the word of the Lord.
36. Now, some days after, Paul said to Barnabas: Let us go back, and see how the brethren go on in every city, where we preacht the word of the
 37. Lord. And Barnabas determined to take with
 38. them John called Mark: but Paul did not think fit to take with *him* a man, who had left them in Pamphylia, and not gone with them upon that business.
 39. The dispute, therefore, was so sharp between them, that they parted from each other; and so Barnabas took Mark with *him*; and sailed
 40. away for Cyprus: but Paul chose Silas, and departed also; after he had been commended to the
 41. favour of God by the brethren: and past through Syria and Cilicia, confirming the churches.

Ch. xvi. Now, when *Paul* came to Derbe and Lystra,
 v. 1. behold! he *found* there a certain disciple, named Timothy, (son of a woman, who was a Jewess and
 a be-

Ch. xvi. a believer, but his father was a Greek) well spoken

v. 2. of by the brethren about Lystra and in Iconium.

3. This *man* Paul wisht to go forth with him: so he took and circumcised him, because of the Jews, who were in those parts: for they all knew that his father was a Greek.

4. Now, as *Paul and Silas* past through the cities, they recommended to them all to keep the decrees, that had been agreed upon by the apostles
5. and the elders at Jerusalem. So the churches were constantly strengthening in the faith, and increasing in number every day.

6. Now, when they had passed through Phrygia and the country of Galatia, being hindered by the holy spirit from publishing the word in the *lesser*

7. Asia, they came to Mysia, and attempted to go along Bithynia; but the spirit of Jesus suffered

8. them not: so they went by Mysia and came down

9. to Troas. And Paul saw a vision in the night; a man of Macedonia standing *by him*, and entreating him in these words: Cross over into Macedonia,

10. and help us. So, as soon as he had seen this vision, we were desirous of departing for Macedonia: assuring ourselves that God had called us to

11. preach the gospel to them. We bore away accordingly for Troas, and came straight to Samothrace, and the next *day* to Neapolis, and thence

12. to Philippi, by which city there is an entrance into that part of Macedonia, a colony: and we continued some days in that city.

13. And, on the sabbath-day, we went out at the city-gate by a river's side, where prayer was usually made; and were sitting in discourse with
some

Ch. xvi. some women, who had assembled *there*, when one,

v. 14. named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, was listening: *to us*: and the Lord so opened her heart, that she received the doctrines of Paul, and was baptised
15. with all her family. Then she besought us, saying: If ye think me faithful to the Lord, come and stay in my house. And she prest us to compliance.

16. Now, as we were going to prayer, there met us a maid-servant, who had a spirit of Python, and brought much gain to her masters by divination.
17. She kept following Paul and us, and crying out, These men are servants of the most high God,
18. and proclaim unto us a way of salvation. And she continued to do this for many days; so that Paul was wearied out, and turned, and said to the spirit: I charge thee, in the name of Jesus Christ, to come out of her. And it came out that moment.

19. But, when her masters saw that this hope of *their* gain was gone out of *her*, they seized Paul and Silas, and dragged them into the market-place, and
20. brought them before the magistrates, saying: These men, *these* Jews, are grievously disturbing our city,
21. and teaching practices, which it is not lawful for
22. us Romans to receive, or observe. And the multitude rose up in a body upon them; and the magistrates tore off their cloaths, and commanded
23. them to be beaten with rods. So they laid many stripes on *the apostles*, and threw them into prison, with orders to the gaoler to keep them safely:
24. and he, according to these orders, threw them into the inner prison, and fastened their feet in the stocks.

Ch. xvi. stocks. Now, at midnight, as Paul and Silas were

- v. 25. praying, and singing hymns to God, and the pri-
 26. soners listening to them ; on a sudden there was a
 great shaking, so that the prison rockt from it's
 foundations, and the doors opened instantly, and
 27. the chains of all *the prisoners* fell off. Then the
 gaoler, being roused from sleep, and seeing the
 doors of the prison opened, drew a sword, and
 was going to destroy himself ; supposing that the
 28. prisoners had escaped. But Paul cried out with a
 loud voice, Do thyself no harm ; for we are all
 29. here. Then *the gaoler* called for a light, and
 sprang in, and fell down trembling before Paul
 30. and Silas, and led them out, and said : Sirs, what
 31. must I do to be safe ? And they said : Believe on
 the Lord Jesus Christ, and thou and all thy family
 32. will be safe. Then they spake the word of the
 Lord unto him, and unto all, who were in his fa-
 33. mily. And he took *Paul and Silas* that very hour
 of the night, and washt *them* from their stripes ;
 and was baptised immediately with all his fa-
 34. mily : and brought the apostles up into his house,
 and set victuals before them ; and he rejoicet ex-
 ceedingly, with all his family, upon believing in
 God.

35. Now, when it was day, the magistrates sent the
 36. officers, saying, Let those men go. And the gaoler
 told Paul of this order, The magistrates have sent
 to discharge you : now, therefore, come out, and
 37. depart in peace. But Paul said unto them : They
 have beaten us, who are Romans, publicly, with-
 out any trial, and thrown us into prison ; and now
 they are for sending us away privately. Not so

Ch. xvi. indeed: but let them come themselves, and conduct us out. Now the officers related these words to the magistrates; who were affrighted, when they heard that *Paul and Silas* were Romans. So
 v. 38. they came out and befought them, and conducted
 39. them out, and desired them to leave the city. Upon
 40. this, *Paul and Silas* came out of the prison, and went to the house of Lydia: and, after seeing the brethren and exhorting them, departed.

Ch. xvii. Then *Paul and Silas* travelled through Amphipolis and Apollonia, and came to Thessalonica,
 v. 1. where there was a synagogue of the Jews. Now Paul, as his custom was, went in among them: and, for three sabbath-days, continued reasoning
 2. with them from the scriptures; explaining the scriptures, and proving thereby, that it was necessary for the Christ to suffer death, and to rise from the dead; and that the same Jesus, whom I
 3. am declaring unto you, is this Christ. Hereupon some of them were convinced, and joined themselves to Paul and Silas; and of the devout Greeks a great multitude, and of women of the first rank
 4. not a few. But the unbelieving Jews, moved with envy and vexation, taking with them a disorderly rabble, and raising a mob, kept rioting through the city; and came up to the house of Jason, with a design of bringing *Paul and Silas*
 5. out to the people. But, not finding them there, they dragged Jason and some of the brethren before the magistrates, crying out, These men, that have turned the world upside down, are come hither also, and Jason hath entertained them, though
 6. they

Ch. xvii. they all act in opposition to the decrees of Cæsar, by affirming, that there is another king, *one* Jesus.

8. And the magistrates, as well as the common people, were alarmed upon hearing this: so they took security of Jason and the rest, and let them go.
10. Then the brethren immediately sent away Paul and Silas in the night to Berea; who, on their arrival *there*, went into the synagogue of the Jews.
11. Now these *Bereans* were more noble than the *Jews* of Thessalonica, inasmuch as they received the word with the utmost willingness, enquiring daily
12. of the scriptures, if these things were so. And accordingly many of them believed; and of the Grecian women of high rank, and of men, not a few.
13. But, as soon as the Jews of Thessalonica knew, that the word of God was preached by Paul in Berea, they came there also, raising a disturbance
14. among the multitudes. Upon this, the brethren sent away Paul immediately, as if on his way to the sea, but Silas and Timothy staid behind at Berea.
15. Then they, who had the conduct of Paul, brought him as far as Athens; and, after receiving an order from him to Silas and Timothy, to come to him as soon as possible, went away.
16. Now, while Paul was waiting for them at Athens, his mind was provoked within him, at
17. seeing the city so full of images. Moreover, he was constantly reasoning with the Jews and with the *Gentile* profelytes in the synagogue, and every day in the market-place with such as came in his

Ch. xvii. way. And some of the Epicurean and the Stoic
 v. 18. philosophers happened to meet with him, some of
 whom said, What doth this babbler mean to say?
 And others: He seemeth to be a strange publisher
 of new dæmons! because he was preaching to
 19. them JESUS and THE RESURRECTION. So they
 took him, and brought *him* to the court of Areo-
 pagus, saying, We cannot understand what this
 new doctrine, which is proposed by thee, is:
 20. for thou bringest some strange things to our ears.
 We wish, therefore, to know what these things
 21. can mean. (For all the Athenians and the stran-
 gers, that came among them, were constantly em-
 ployed in nothing else but in telling, or in hear-
 22. ing, something new.) Then Paul, placing himself
 in the midst of the Areopagus, spake *thus*:

Ye men of Athens! I perceive you altogether
 23. much given to religious worship. For, as I was
 going about and taking notice of your deities, I
 found, among other things, an altar with this in-
 scription, *To an unknown God*. Whom, therefore,
 ye reverence without knowing *him*, the same do I
 24. now make known unto you. That God, the
 creator of this world and of all things, which it
 containeth; that *God*, the Lord of heaven and
 earth, dwelleth not in temples made with hands;
 25. nor doth he require service at men's hands to
 supply his wants; since he is the giver of life and
 26. breath unto all *mankind*. And he made of one
 blood every nation of men, to dwell over the
 whole earth, having fixed from the first the ap-
 pointed times and boundaries of their habitation;
 27. that they might seek for God, inasmuch as they
 would

Ch.xvii. would find him by feeling after him: for indeed

v. 28. he is not far from every one of us, as in him we live, and move, and have our being. And to this purpose some of your poets also have spoken: *For*
 29. *we are indeed his offspring.* Since then we are God's offspring, we ought not to think this divine being like unto any golden or silver or stone *image*, a curious workmanship of man's fancy. God, however, condemning such ignorance in these times, now chargeth all men every where to reform
 30. themselves; because he hath settled a day, on which he is going to judge the world according to justice, by a man, whom he hath appointed; *of whose appointment* he hath given proof to all by raising him from the dead.

32. Now, when they heard of a resurrection of the dead, some began to laugh; but others said, *We*
 33. *will hear thee again of this matter.* Upon this,
 34. Paul went away from among them. Some, however, kept with him, and believed; among whom *was* even Dionysius, a judge of the Areopagus, and a woman named Damaris; and others besides them.

C.xviii. Now, after this Paul left Athens, and went to

v. 1, 2. Corinth: and, finding *there* a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife, because of an order from Claudius that all Jews should depart from Rome;
 3. he applied himself to them; and, as he was of the same trade, he continued with them, working at
 4. it: for they were tent-makers by trade. And he constantly reasoned in the synagogue every sab-

C. xviii. bath ; and endeavoured to convince Jews and Greeks.

5. But, when Silas and Timothy were come down
6. from Macedonia, the mind of Paul was violently disturbed by the opposition and wicked speeches of the Jews, whilst he was earnestly assuring them that Jesus was the Christ ; so that he shook his upper garment, and said unto them : Your blood *is* upon your own head ! From this moment I am
7. clean *therefrom* : I will go unto the Gentiles. So he departed thence, and went to *the* house of a man named Justus, a worshipper of God, whose
8. house was very near the synagogue. Now, Crispus, the ruler of the synagogue, believed in the Lord with all his family : and many of the Corinthians, upon hearing *the word*, were constantly believing *it*, and receiving baptism.

9. Then the Lord said to Paul in a vision by night :
10. Fear not ; for I am with thee, and no one shall come upon thee to hurt thee : but speak, and be not silent ; because I have much people in this
11. very city. And he staid among them a year and six months, teaching the word of God.

12. But, when Gallio was governor of Achaia, the Jews rose up with one mind against Paul, and
13. brought him to the judgement-seat, saying, This *man* is persuading our people to worship God contrary to the law. So, when Paul was going to open his mouth, Gallio said unto the Jews : If this were a matter of injustice, or villainy, or mischief, O ! *ye* Jews, it would be reasonable for me
15. to bear with you : but, if it be a question about words and names and your law, look *to it* yourselves ;

C. xviii. selves; for I will be no judge of these matters.

v. 16. And he drave them from the judgement-seat.

17. Then all the Greeks took Sosthenes, the ruler of the synagogue, and were beating him before the judgement-seat: and Gallio did not regard them.

18. But Paul, after staying there a good many days longer, left the brethren, and was sailing away towards Syria, in company with Priscilla and Aquila, who had shorn his head in Cenchrea, having made

19. a vow. These *Paul* left at Ephesus; where, on his arrival, he had gone into the synagogue, and

20. reasoned with the Jews. Now, when they desired him to stay longer with them, he consented not;

21. but parted from them, saying, I must by all means keep this next festival at Jerusalem: but I will

22. come again unto you, if God be willing. So he went away from Ephesus; and, after reaching

23. Cæsarea, and going up and saluting the church, he went down to Antioch: and, when he had staid some

time *there*, he past through the country of Galatia and Phrygia in order, confirming all the disciples.

24. Now a certain Jew, named Apollos, an Alexandrine by birth, a well-informed man, mighty in

25. the scriptures, came to Ephesus. This *man* had been instructed in the way of the Lord; and, being of a zealous disposition, was constantly speaking and teaching concerning the Lord; *and* exactly, for one, who knew only the baptism of John.

26. Accordingly, he began to speak with freedom in the synagogue; but, when Aquila and Priscilla heard him, they took him to them, and laid be-

27. fore him the way of God more exactly. 'Now, as he was disposed to go forwards into Achaia,

C. xviii. the brethren, after exhorting *him*, wrote to the disciples to receive him courteously: and, when he was come among *them*, he contributed much to
 28. the believers by *his* gift: for he was constantly urging against the Jews, with great power, publickly, *by* proofs from the scriptures, that Jesus is the Christ.

C. xix. Now, while Apollos was at Corinth, Paul having
 v. 1. passed through the upper parts of *the country*, came to Ephesus; where he found certain disciples, and said unto them: Did ye receive a holy spirit when ye believed? And they said unto him: We have not even so much as heard, whether
 3. there be a holy spirit. Then said he unto them: Unto what then were ye baptised? And they
 4. said: Unto John's baptism. Then Paul said: John indeed baptised with a baptism of repentance, telling the people to believe on *one*, who was
 5. coming after him; meaning Jesus. So, when they heard *this*, they were baptised in the name of
 6. the Lord Jesus. And, after Paul had laid on them *his* hands, the holy spirit came upon them; and they continued speaking in *different* languages,
 7. and teaching. And the men were twelve in all.
 8. Now Paul went into the synagogue, and was speaking with great freedom for three months; disputing and persuading concerning the kingdom
 9. of God. But, as some continued hardened and unconvinced, reviling this doctrine before the multitude, he left them, and took away the disciples;
 10. disputing daily in the school of one Tyrannus. And this he did for two years; so that all
 the

Ch. xix. the inhabitants of this *part of Asia* heard the doctrine of the Lord Jesus, both Jews and Greeks :

11. and God was performing no common miracles by

12. the hands of Paul ; so that, when handkerchiefs or aprons were brought from his body to the sick, the diseases left them, and the evil spirits went out of them.

13. Then some of the vagabond Jews, exorcists, took upon them to name over those, who had these evil spirits, the name of the Lord Jesus, saying : We adjure you by that Jesus, whom Paul

14. preacheth. Now the seven sons of Sceva, a chief priest of the Jews, were among those who did

15. this. Then the evil spirit answered and said : I know Jesus, and am acquainted with Paul : but

16. who are ye ? Then the man, in whom the evil spirit was, leapt on them, and overpowered them so much, as to make them flee from that house naked

17. and wounded. Now this became known to all, both Jews and Greeks, inhabitants of Ephesus : and fear fell upon them all ; and the name of

18. the Lord Jesus was magnified. And many believers continued coming with a confession and

19. declaration of their practices : and a good many magicians brought together their books, and burnt them in public ; and the value of them altogether was reckoned to be fifty thousand *pieces* of silver :

20. in such a manner did the word of God continue thriving mightily and growing strong !

21. Now, after these things were completely settled, Paul resolved in his mind, when he had passed through Macedonia and Achaia, to go to Jerusalem ; saying, After I have been there, I must see
Rome

Ch. xix. Rome also. So he sent into Macedonia two of

v. 22. his ministers, Timothy and Erastus; *whilst* he himself staid a while in that *part* of Asia.

23. Now at this very time *there was* no small disturb-

24. ance about this doctrine. For one Demetrius by name, a silversmith, by making silver models of the temple of Diana, used to furnish no small em-

25. ployment to the workmen. These, and all employed in this business, he got together, and said:

Sirs, ye know that our prosperity ariseth from this

26. employment: and ye see and hear, that this Paul by his persuasions hath turned aside a considerable multitude not only of Ephesus, but of almost all Asia; affirming, that these, which are made with

27. hands, are no gods: so that not only this concern of our's is in danger of detection, but this temple also of the great goddess Diana, of being despised, and her magnificence destroyed; whom all Asia

28. and the *whole* world doth reverence. When they heard *this*, they were full of wrath, and kept cry-

29. ing out, Great *is* Diana of the Ephesians! And the whole city was filled with confusion: and they rusht with one accord into the theatre, after seizing in a body Gaius and Aristarchus, *both* of Macedonia, the fellow-travellers of Paul. Then Paul

30. was desirous of going in among the populace; but

31. the disciples would not suffer him. And some also of the governours of Asia, who were his friends, were sending to him, and entreating him not to

32. expose himself in the theatre. Now some of *the populace* were crying one thing, and some another;

for the assembly was in confusion, and the greater part knew not for what purpose they were come together. So the multitude encouraged Alexander,

the

- Ch. xix. the Jews *also* putting him forward : and he waved
 v. 33. his hand, and was desirous of making a defence to
 34. the people. But, when they knew him to be a
 Jew, they all kept crying out, for about two hours,
 with one voice, Great *is* Diana of the Ephesians !
 35. Now, when the town-clerk had appeased the mul-
 titude, he said : Ye men of Ephesus, where then is
 the man, who doth not know, that the city of the
 Ephesians is the guardian of the temple of the
 great goddess Diana, and of the *image* that fell
 36. down from Jupiter ? Since then these things can-
 not be gainfayed, ye ought to be quiet, and do no-
 37. thing rashly. For ye have brought these men, who
 have neither been guilty of profaneness, nor of
 38. speaking evil against your goodness. Wherefore,
 if Demetrius and the workmen, that *are* with him,
 have an accusation against any one, it is sessions-
 time, and the governour is here : let them bring
 39. their charges against each other : but, if ye want any
 thing else of another kind, it shall be determined
 40. in this assembly, *when lawfully met together*. For
 indeed we are in danger of being called in question
 for this day's *meeting* ; there being no reason for it :
 41. nor shall we be able to give an account of this
 riotous company. And, when he had thus spoken,
 he dismissed the assembly.

- Ch. xx. Now, when this uproar had ceased, Paul call-
 v. 1. ed unto him the disciples, saluted *them*, and went
 2. away to go into Macedonia. So, after passing
 through those parts, and giving much exhorta-
 3. tion to the brethren, he came into Greece ; and,
 when he had staid *there* three months, he was going
 to bear away for Syria ; but, upon a plot being
 laid

Ch. xx. laid for him by the Jews, he purposed to return

v. 4. through Macedonia. Now, Sopater of Berea accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra, 5. and Tychicus and Trophimus of Asia, went before, 6. and waited for us at Troas. So we sailed away from Philippi after the days of unleavened bread, and came unto them at Troas in five days; where we staid seven days.

7. And, upon the first *day* of the week, when the disciples were got together to break bread, Paul was discoursing with them, intending to depart on the morrow; and lengthened out the discourse 8. 'till midnight: for there were a good many lights in the upper room, where they were assembled. 9. Now a certain young man, named Eutychus, sitting in the window, as Paul discoursed so long, was seized with a deep sleep; and, having fallen backwards as he was sleeping, tumbled from the third story to the bottom, and was taken up dead. 10. Then Paul went down, and fell upon him; and, as he closely embraced *him*, said: Do not disturb 11. yourselves; for his life is in him. So *Paul* went up *again*, and brake bread, and ate; and then, after conversing a good while, 'till break of day, departed. 12. And they brought away the young man alive; and were not a little comforted.

13. Then we went forwards to the vessel, and bore away for Assos, meaning to take up Paul there; for so he had appointed, intending himself to go 14. by land. So he met with us at Assos; where we 15. took him up, and came to Mitylene. And, sailing thence, on the next *day* we reached over against Chios;

Ch. xx. Chios; but, the day after, fell in with Samos: and, after staying in Trogyllium, we came, on the second day, to Miletus. For Paul had determined to sail by Ephesus, that he might not lose time in that *part of Asia*: for he was hastening to be at Jerusalem, if it were possible for him, by the day of Pentecost.

17. Now from Miletus Paul sent to Ephesus, and
18. called to him the elders of that church; and, when they were with him, he said unto them: Ye know how, from the first day of my coming into Asia, I have behaved among you all this time;
19. serving the Lord with all lowliness of mind, and in many fears, and trials, which befel me from the
20. contrivances of the Jews: *and* how I forbore to declare unto you and to teach you nothing, that
21. was profitable; earnestly maintaining, publicly and in private, both to Jews and Greeks, repentance toward God, and faith toward our Lord
22. Jesus Christ. And now behold! I feel myself forced in *my* mind to go unto Jerusalem, though
23. I know not what will befall me there; save that the holy spirit in every city pronounceth, saying:
24. Bonds and afflictions await thee. But I make no account of any *such* thing, nor do I regard *even* my life of any value to myself, in comparison with finishing this race of mine with joy, and this ministry, which I received from the Lord Jesus, that I should earnestly declare these glad tidings
25. of the favour of God. And now behold! I know that ye all, among whom I have passed preaching the kingdom of God, will see my face no more.
26. Wherefore, I declare unto you this very day, that

I am

Ch. xx. I *am* pure from the blood of you all ; for I forbore

v. 27. not to tell you the whole will of God. As for

28. yourselves, therefore, and all that flock, of which the holy spirit made you overseers, take care to tend the church of God, which he gained for him-

29. self by his own son. For I know this, that, after my departure, grievous wolves will come in upon

30. you, not sparing the flock : and from among yourselves will men rise up, speaking perverse things,

31. to draw away the disciples after them. Therefore, be watchful ; and remember, that, for three years, I ceased not, night and day, to warn every

32. one of you, with tears. And now, brethren, I commend you unto God and his gracious doctrine, which is able to build you up, and to give you an

33. inheritance among all the saints. I have coveted

34. no one's silver, or gold, or apparel : yea, ye yourselves know that these very hands wholly supplied

35. my own wants and those of my companions. I have given you an example, how, *even* by labouring in this manner, ye ought to assist the weak ; and to remember this saying of the Lord Jesus : *It is more happy to give than to receive.*

36. And, when he had thus spoken, he knelt down

37. and prayed with them all. So they all wept much ; and fell upon Paul's neck, and fondly kist

38. him ; sorrowing most at his declaration, That they would see his face no more. And they accompanied him to the ship.

Ch. xxi. Now, when we had separated from them and

v. 1. were at sea, we came by a straight course unto Coos, and on the next day to Rhodes, and thence

to



C. xxi. but even to suffer death at Jerusalem, for the name
v. 14. of the Lord Jesus. So, when he would not be
persuaded, we were quiet, saying: The will of the
Lord be done!

15. Now, after those days, we made ourselves ready,
16. and went up towards Jerusalem: and *some* of the
disciples of Cæsarea went also with us, bringing
one Mnason a Cyprian, an old disciple, with
whom we were to lodge.

17. So, when we were come to Jerusalem, the bre-
18. thren received us gladly. And, on the *day* follow-
ing, Paul went with us to *the house of James*,
19. where all the elders were already come: whom
Paul saluted, and began to relate fully every par-
ticular of what God had done among the Gen-
20. tiles by his ministry. Now, when they heard
these things, they glorified God, and said unto *Paul*:
Thou seest, brother, how many thousands of Jew-
21. ish believers there are, all zealous for the law. But
they have been told concerning thee, that thou
teachest all the Jews, *who live* among the Gen-
tiles, to forsake Moses; commanding them not to
circumcise their children, nor to walk in the cus-
22. toms of the law. What then is *to be done*? A multi-
tude will certainly get together; for, they will
23. hear that thou art come. Do this, therefore,
which we advise thee. There are among us four
24. men, who have a vow on them. Take *these* with
thee, and purify thyself with them, and bear the
charges for them, that they may shave *their* heads,
and all may know that there is nothing in what
they have been told about thee; since thou also
25. walkest in obedience to the law. But, concern-
ing

Ch. xxi. ing the Gentile believers, we have sent by letter our judgement, that they should observe no such thing, save only to abstain from the sacrifices unto idols, and from blood, and from what hath been strangled, and from fornication.

26. Upon this Paul took the men with him ; and, on the next day, he purified himself, and went into the temple with them : signifying the accomplishment of the days of purification, 'till the offering
27. should be made for every one of them. Now, when the seven days were almost ended, the Jews of Asia, seeing him in the temple, set all the multitude in an uproar, and laid hands on him, crying
28. out ; Men of Israel, help ! This is the man, who is teaching every body every where against this people and the law and this place : and besides hath brought Greeks also into the temple, and hath
29. polluted this holy place : (for they had seen before in the city with him Trophimus, the Ephesian ; whom they supposed that Paul had brought into
30. the temple.) And the whole city was in motion ; and the people ran together, and seized Paul, and dragged him out of the temple : and immediately
31. the doors were shut. Now, as they were about to kill him, tidings came up to the captain of the
32. guard, that all Jerusalem was in confusion : so he took with *him* immediately soldiers and centurions, and ran down upon them ; and when they saw the captain and the soldiers, they left off beating Paul.
33. Then the captain drew near, and laid hold on him, and ordered him to be bound with two chains ; and was enquiring who he was, and what
34. he had done. But, as some kept crying one thing,

Ch. xxi. and some another, among the multitude, *the captain* was unable to know the certainty because of the uproar; and *therefore* ordered him to be carried into the castle. Now, when *Paul* was upon the stairs, it so happened that he was borne away by the soldiers, because of the violence of the croud; for the multitude of the people were following, and crying out, Kill him! And, when Paul was brought to the entrance of the castle, he said unto the captain: May I be allowed to say something to thee? *The captain* said: Thou canst speak Greek then! What? art thou not that Egyptian, who, some time ago, stirred up and led off into the wilderness those four thousand ruffians?

35. But Paul said: I am a Jew, of Tarsus in Cilicia; a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40. Then Paul, when leave was given, stood upon the stairs, and waved with his hand unto the people; and, a great silence taking place, he addressed *them* in the Hebrew tongue, saying: Brethren

C. xxii. v. 1. and fathers, hear my defence unto you at this time. Now, when they heard *him* speaking to them in the Hebrew tongue, they were the more silent: and he *went on*, saying: I indeed am a Jew, born at Tarsus in Cilicia, but brought up in this very city, instructed, after *the* strictness of the law of *our* fathers, at the feet of Gamaliel; and zealous in *the* service of God, as ye all are this day.

4. And I harast this doctrine unto death, binding and delivering up into prisons both men and women: as even the high-priest, and all the elders, can bear me witness; from whom also I received

- C. xxii. letters to the brethren, and went unto Damascus, that I might bring those, which were there also,
6. bound unto Jerusalem to be punished. But it came to pass, as I was on the road, near Damascus, about noon, that a great light from heaven
 7. suddenly flashed round me: and I fell to the ground, and heard a voice saying unto me, Saul! Saul!
 8. why art thou molesting me? But I answered: Who art thou, Sir? And he said unto me: I am Jesus
 9. of Nazareth, whom thou art persecuting. Now they, who were with me, saw indeed the light, but understood not the voice of him, who was
 10. speaking to me. And I said: What must I do, Sir? And the Lord said unto me: Arise, go to Damascus; and there thou wilt be told of all that
 11. is appointed for thee to do. But, as I was unable to see because of the excessive brightness of that light, I was led by the hands of my companions
 12. to Damascus. Now one Ananias, a devout man according to the law, well spoken of by all the
 13. Jews who dwelt there, came unto me, and said, as he was standing by me: Brother Saul, receive thy sight. And I looked upon him that very mo-
 14. ment. Then he said: The God of our fathers hath specially chosen thee for himself, to know his will, and to see the righteous *Jesus*, and to hear
 15. a voice from his mouth: for thou wilt be a witness for him unto all men, of what thou hast seen
 16. and heard. And therefore why dost thou delay? Arise; get thyself baptised, and wash away thy sins, taking upon thyself his name.
 17. Now, after my return to Jerusalem, as I was praying in the temple, I fell into a trance, and saw

- C. xxii. *Jesus* saying to me: Make haste, and get thee
v. 18. quickly out of Jerufalem; for they will not re-
19. ceive thy testimony concerning me. And I said:
Lord, they know that I have been accustomed to
imprison and beat throughout the synagogues
20. them, who believe on thee: and, while the blood
of Stephen thy witness was shedding, I stood by,
gladly consenting to his death, and taking care of
21. the upper garments of his murderers. But he said
unto me, Go: for I will send thee away far off un-
to the Gentiles.
22. Now they continued listening to him thus far;
but, at this word, lifted up their voices, saying:
Away with such a *fellow* from the earth: for it is
23. not fit that he should live. And, as they were
crying out, and shaking their upper garments, and
24. throwing dust into the air; the captain ordered
him to be brought into the castle, and examined
by scourging, that he might know for what cause
25. they were crying out so against him. And, when
they had stretched him out with cords, Paul said
to the centurion, who was standing by, Is it lawful
for you to scourge a Roman, and uncondemned?
26. Now, when the centurion had heard *this*, he went
up, and told the captain, saying, Take care what
27. thou art about: for this man is a Roman. Then the
captain came up, and said unto *Paul*: Tell me, art
28. thou a Roman? And he said: Yes. Then the cap-
tain answered: With a great sum did I buy the free-
29. dom of that city. And Paul said: But I was even
born *free*. Upon this, they, who were going to exa-
mine him, kept from him; and the captain was a-
30. larmed, when they heard him to be a Roman. Now,

C. xxii. on the morrow, wishing to know from the Jews the certainty of what he was accused, he loost *Paul* from his bonds, and ordered the chief priests and all their council to meet; and brought *Paul* down, and set him before them.

C. xxiii. Then *Paul*, looking stedfastly upon the council,
 v. 1. said *thus* : Brethren, I have behaved myself altogether before God with a good conscience to this
 2. very day. Upon this Ananias the high-priest commanded the standers-by to smite him on the
 3. face. Then said *Paul* unto him : God is going to smite thee, thou whited wall ! Art thou then sitting to judge me according to the law, and dost thou command me to be smitten contrary to law ?
 4. And the standers-by said : Dost thou revile God's
 5. high-priest ? And *Paul* said : I did not consider, brethren, that he is the high-priest ; for it is written, *Thou shalt not revile a ruler of thy people*. Then
 6. *Paul*, perceiving one part to be Sadducees and the other Pharisees, cried out in the council : Brethren, I am a Pharisee, son of a Pharisee ; concerning *the* hope
 7. of a resurrection of the dead I am *now* judged. Now, when he had said this, there was a dissension between the Pharisees and the Sadducees ; and the
 8. multitude was divided. For Sadducees maintain, that there is no resurrection, and no angel, or spirit ; but Pharisees allow both these. And there was a great shouting : and the scribes on the part of the Pharisees rose up, and strove earnestly, saying : We find nothing amiss in this man ; and, if a spirit, or an angel, have spoken to him, let us not
 10. fight against God. So, a great dissension taking

C. xxiii, place, the captain, through fear that Paul would be torn in pieces by them, ordered the soldiers to go down and snatch him from among them, and bring *him* into the castle.

11. Now, the night following, the Lord stood by him, and said: Take courage, Paul! for as thou hast testified of me in Jerusalem, so must thou testify also at Rome. And, when it was day, some of the Jews got together, and bound themselves by an oath neither to eat nor drink, 'till they had slain
12. Paul. And more than forty had taken this oath together: and they went up to the chief priests and the elders, saying, We have bound ourselves by a great curse to taste nothing 'till we have slain
13. Paul. So, therefore, do ye and the council signify to the captain, that he bring *Paul* down unto you to-morrow, as if ye were going to determine more exactly about him; and we are prepared to kill
14. him before he can get *to you*. Now Paul's sister's son heard of this plot: and came up, and went
15. into the castle, and told Paul *of it*. Upon which Paul called to him one of the centurions; and said: Take this young man to the captain; for he
16. hath something to tell him. Accordingly the *centurion* brought him to the captain, and said: Paul the prisoner called me to him, and desired *me* to bring this young man, who hath something to tell
17. thee. So the captain took *the young man* by the
18. hand; and, going aside privately, asked *him*, What hast thou to tell me? And he said: The Jews have agreed to ask thee to bring Paul down into the council to-morrow, as if they were going to
19. enquire more exactly concerning him: but do not

thou

- C. xxiii. thou be persuaded by them; for more than forty of them, who have bound themselves by an oath neither to eat nor drink 'till they have slain him, are lying in wait for that purpose; and are now in
22. readiness, expecting this promise from thee. Then the captain sent away the young man, after charging him, Tell no one what thou hast signified
23. to me: and called to him two centurions, and said: Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night;
24. and provide beasts to carry Paul safe through to
25. Felix the governor. And he wrote a letter to this purpose:
26. Claudius Lyfias to the most excellent governour
27. Felix *sendeth* health. This man, who had been seized by the Jews in a body, and was on the point of being killed by them, I rescued by coming up with the soldiers; and have since learned,
28. that he is a Roman. Now, being desirous of knowing their charge against him, I brought him
29. down into their council; *but* I found him accused *only* upon *some* questions of their law, and nothing laid to *his* charge worthy of death or of bonds.
30. But, having been informed of a plot laid against the man by the Jews, I sent *him* immediately to thee; and have given notice to his accusers also to bring their charges against him before thee. Farewell!
31. So upon this, the soldiers, according to their orders, took away Paul, and conveyed *him* by night to
32. Antipatris: and, on the morrow, leaving the horsemen to go with him, they went back to the castle.

C. xxiii. But the *horsesmen* came to Cæsarea, and delivered

- v. 33. the letter to the governour, and presented Paul
- 34. also to him. Now, when the governour had read
- 35. *the letter*, he askt of what province *Paul* was; and, understanding that he was of Cilicia, I will give thee a full hearing, said he, when thine accusers also are come. And he commanded him to be kept in Herod's judgement-hall.

C. xxiv. Now, five days after, Ananias the high-priest

- v. 1. and the elders came down, with one Tertullus an orator, and laid an information before the governour against Paul, who was called up; when
- 2, 3. Tertullus began the accusation, saying: That we enjoy through thee great peace and much prosperity, arising to this nation, at all times and in every place, through thy prudent administration; we acknowledge, most excellent Felix, with all
- 4. thankfulness. That I may not be, however, further tedious unto thee, I beseech thee to hear me
- 5. of thy goodness a few words. Finding then this man *to be* a pest, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes, and one, who
- 6. presumed also to profane the temple; we laid hold on him, and would have judged *him* according to our law: but Lyfias the captain came up with great violence, and took *him* away out of our
- 8. hands, commanding his accusers to come to thee; whereby thou wilt be able, from examining *him* thyself, to gain a knowledge of all those things, of
- 9. which we accuse him. Now the Jews also assented, declaring that these things were so.

Then

- C. xxiv. Then Paul, after the governour bade him by a
 v. 10. nod to speak, *thus* answered: As I know thee to
 have been a judge unto this nation for many years,
 11. I the more cheerfully enter on my defence. Now
 thou must know, that it is not more than twelve
 days, since I went up to worship at Jerusalem:
 12. and they neither found me in the temple disputing
 with any one, nor bringing the multitudes toge-
 ther either in the synagogues or about the city:
 13. nor can they prove before thee what they now ac-
 14. cuse me of. This indeed I confess unto thee, that
 according to that doctrine, which they call a
 heresy, so pay I religious service to the God of
 my fathers; believing all that is written through-
 out the law and in the prophets: having a hope in
 15. God, which they also entertain, that there will be a
 resurrection from death both of righteous and un-
 16. righteous *men*. And this is my endeavour, to have
 always a conscience without offence towards God
 17. and men. Now, after several years, I came to *Je-*
rusalem to bring alms unto my nation, and offer-
 18. ings: at which time some Jews of Asia found me
 purified in the temple; but with no croud, and
 19. without disturbance; who ought to have been
 here before thee, and accuse *me*, if they had any
 20. charge against me. But, as it is, let these very *peo-*
ple here speak, if they found any injustice in me
 21. before the council, or with respect to this single
 declaration, which I spake loudly among them,
 Concerning a resurrection of the dead I am this
 day judged before you.
 22. Now Felix, upon hearing these things, put
 them off, by saying, When Lyfias the captain is
 come

C. xxiv. come down, after I have gained a more exact knowledge of this doctrine, I will enquire fully

23. into your business. Then he gave orders to the centurion to have Paul in custody, but without confinement; and to hinder none of his friends from serving *him*, or coming to him.

24. Now, after some days, Felix came thither with his wife Drusilla, a Jewess; and sent for Paul, and

25. heard him concerning the faith in Christ. And, whilst he was discoursing of righteousness and temperance and a judgement to come, Felix was alarmed, and said: Go thy way for the present; and, when I find an opportunity, I will send for

26. thee. Now he was in hopes also, that money would have been given him by Paul for his liberty: and, for this reason, he used to send for him often-

27. er, and converse with him. But, after two years, Felix was succeeded by Porcius Festus; and Felix, wishing to gratify the Jews, left Paul bound.

C. xxv. Festus came accordingly into the province;

v. 1. and, after three days, went up from Cæsarea to

2. Jerusalem; where the high-priest and the rulers of the Jews laid information against Paul before him,

3. and were entreating him to favour them by sending for Paul to Jerusalem; intending to lie in wait

4. on the road to kill him. But Festus answered, That Paul was in custody at Cæsarea, and that himself was going *thither* from *Jerusalem* very soon.

5. Therefore, said he, let those of you, who are able to bring any charge against this man, go down

6. with *me* to accuse him. So, after a stay of eight or ten days longer, he went down to Cæsarea; and,
the

- C. xxv. the very next day, sat on the judgement-seat, and
 v. 7. commanded Paul to be brought; and, on his appearance, the Jews of Jerufalem, who had come down, stood round, and brought many and heavy charges against Paul, which they could not prove;
 8. whilst he answered for himself, Neither against the law of the Jews, nor against the temple, nor
 9. against Cæsar, have I done any wrong. But Festus, wishing to gratify the Jews, answered Paul, and said: Art thou willing to go up to Jerufalem, and there be tried for these things before me?
 10. But Paul said: I am *now* standing at the judgement-seat of Cæsar, where I ought to be tried. To the Jews have I done no wrong, as thou also
 11. knowest very well. For, if I were an offender, and had done any thing worthy of death, I should not think much to die: but, if there be nothing in what they accuse me, no one can gratify them
 12. at my expence: I appeal unto Cæsar. Then Festus, after a conference with the council, answered: Thou hast appealed unto Cæsar; unto Cæsar shalt thou go.
 13. Now, in the course of some days, king Agrippa and Bernice came to Cæsarea, to pay their respects
 14. to Festus: and, as they continued there several days, Festus laid Paul's case before the king, saying: There is a man, left in prison by Felix,
 15. against whom, when I was at Jerufalem, the chief priests and the elders of the Jews laid an information, requiring his condemnation. To whom I
 16. answered, That it is not a custom with the Romans to gratify any man with the condemnation of another; but *that* the accused must have the
 accusers

- C. xxv. accusers face to face, and be allowed an opportunity of defence from the charge. Accordingly, they all came hither ; and, the day after, without loss of time, I sat on the judgement-seat, and ordered the man to be brought : against whom his accusers, on their appearance, brought no *capital* charge, as I expected ; but had against him some questions concerning their own religion, and concerning one Jesus, who had died, but was affirmed by Paul to be alive. Now, because I was at a loss on such a question, I askt, if he were willing to go to Jerusalem, and there be tried for these things.
21. But, as Paul appealed to be reserved for the determination of Augustus, I commanded him to be kept, 'till I could send him to Cæsar. Then Agrippa said to Festus : I also could have liked to hear this man myself. To-morrow, said he, thou shalt hear him.
23. Accordingly, on the morrow, Agrippa and Bernice came with great pomp, and entered the judgement-hall with the captains and principal men of the city ; when Festus gave orders for Paul to be brought. And Festus said : King Agrippa ! and all ye that are here present ! behold this *man*, against whom the whole multitude of the Jews applied to me both at Jerusalem and in this place, crying out again and again, that he ought to live
25. no longer. But, when I found that he had done nothing worthy of death, and he himself appealed to Augustus, I determined to send him thither :
26. and, as I have nothing certain to write unto my Lord, I have brought him forth before you, and chiefly before thee, king Agrippa ! that, after this
examin-

C. xxv. examination, I may have something to write. For
v. 27. I think it foolish to send a prisoner, without signi-
fying also the charges *laid* against him.

C. xxvi. So Agrippa said unto Paul : Thou hast leave to
v. 1. speak for thyself. Then Paul stretcht forth *his*
hand, and began his defence.

2. I think myself happy, king Agrippa ! in making
my defence before thee this day against all the
3. accusations of *the* Jews ; especially as thou art ac-
quainted with all the customs and questions among
the Jews : wherefore I beseech thee to hear me
4. patiently. Now, as to my life since my youth,
which I spent from the first among mine own na-
5. tion at Jerusalem, all these Jews, who were ac-
quainted with me many years ago, know, if they
would own *it*, that, after the strictest sect of our
6. religion, I lived a Pharisee. And now I stand to
be judged for a hope of that promise, made by
7. God unto our fathers ; which our twelve tribes,
earnestly paying religious service to *God* night and
day, hope to obtain. On account of this hope,
8. king Agrippa ! I am accused by the Jews. What?
It is thought *then* by you *to be* incredible, that God
9. should raise up the dead ! And I indeed was of
opinion once, that I ought to make great oppo-
10. sition to the name of Jesus of Nazareth : and so I
did in Jerusalem ; and, after procuring the autho-
rity of the chief priests, I shut up many of the
saints in prisons, and gave my vote against those,
11. who were put to death ; and, by continually
punishing them through all the synagogues, I
often compelled *them* to revile the name of Jesus ;
and,

C. xxvi. and, through excessive rage against them, even to madness, I was pursuing *them* to foreign cities
 12. also. As I was going to Damascus too upon this business, with the authority and permission of the
 13. chief priests, at mid-day, *as I was* on the road, I saw, O! king, a light from heaven, above the brightness of the sun, shine round me and my fellow-travellers. Now, after we had all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul! Saul! why art thou molesting me? It is dangerous for thee
 14. to kick against a goad. Then I said: Who art thou, Sir? And he said: I am Jesus, whom thou
 15. art persecuting. But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of what thou hast seen, and of what I will
 16. shew thee; *and* I will deliver thee from this people and *from* the Gentiles, unto whom I am now
 17. sending thee, to open their eyes, that *they* may turn from darkness unto light, and from the power of Satan unto God, to receive a remission of sins, and a lot among the saints; by faith in me.
 18. On which account, king Agrippa! I was not disobedient to this heavenly vision; but was constantly declaring to them of Damascus and in Jerusalem, and through all the country of Judea, first, and *then* to the Gentiles, that they should repent and turn to God, by doing works worthy of
 19. this repentance. Because of these things, the Jews in a body seized me in the temple, and
 20. were preparing to kill *me*: but, having obtained
 21. help

- C. xxvi. help from God, I continue 'till this very day testifying both to small and great, saying nothing but what the prophets and Moses declared was about
23. to come to pass; that the Christ would suffer death, and would be the first to proclaim salvation to this people and to the Gentiles by a resurrection from the dead.
24. Now, whilst he was in this part of his defence, Festus said with a loud voice: Paul, thou art beside thyself: much learning hath made thee mad.
25. But *Paul* said: I am not mad, most excellent Festus; but am uttering words of truth and of a
26. sound mind. For these things are well understood by the king; before whom, for this reason, I speak with confidence: and I persuade myself that none of these things are unknown to him; for this affair hath not been done in a corner.
27. King Agrippa, believest thou the prophets? I
28. know, that thou believest *them*. Then Agrippa said unto Paul: Thou almost persuadest me to be-
29. come a Christian. And Paul said: I would to God, that not only thou, but all likewise, who hear me this day, were both almost and altogether such as I also am, except these bonds.
30. And, when *Paul* had thus spoken, the king, and the governour, and Bernice, and those, who were sitting with them, rose up, and went aside, and
31. were conferring with each other, saying: This man is doing nothing worthy of death or of bonds.
32. Then Agrippa said unto Festus: This man might have been set at liberty, if he had not appealed unto Cæsar.

C.xxvii. So, when it was determined, that we should sail

- v. 1. into Italy, they delivered up both Paul and some other prisoners to a centurion, named Julius, of
2. the august band: and, having gone on board a vessel of Adramyttium, with a view of coasting by Asia, we bore away, with Aristarchus, a Macedonian of Thessalonica, in our company. And, the next day, we reacht Sidon; and Julius treated Paul with much kindness, and gave him leave to
4. go to his friends for refreshment. And we bore away thence, and sailed under Cyprus, because
5. the winds were contrary: and, after sailing across the sea by Cilicia and Pamphylia, we came to
6. Myra in Lycia; and the centurion, finding there an Alexandrine vessel bound for Italy, put us on
7. board. Now, after sailing slowly for a good many days, and hardly making Cnidus, as the wind opposed us, we sailed under Crete by Salmone; and, having passed by with difficulty, we came to a place called Fair-havens, near which was a city
9. named Lasea. Now, as much time had been spent, and sailing was become dangerous at this season, (for the Jewish fast had now come); Paul advised
10. them, saying: Sirs, I perceive, that this voyage will be attended with damage and great loss, not only to the lading and the vessel, but even of our
11. lives. But the centurion paid more regard to the pilot and the master of the vessel, than to the advice of Paul. Now, this harbour being unfit to winter in, the greater part advised to bear away thence also, if by any means they might reach Phœnix to winter there; a haven of Crete, which looketh towards the south-west and north-west.
- 12.

Accord-

C. xlvii. Accordingly, upon the springing up of a gentle south-wind, supposing *themselves* to have obtained this purpose, they set sail, and were passing close
 14. under Crete. But, not long after, a tempestuous
 15. wind, called Euryclydon, bet against them: so, the vessel being forced away with *it*, and unable
 16. to face the wind, *we* gave up, and were driven along. Now, as *we* ran under a little island called Claude, we were scarcely able to make our-
 17. selves masters of the boat: but *at last* they took her, and employed *all* in assisting to undergird the vessel; and, being afraid of striking on the quick
 18. sands, slackened sail, and so were driven. But, on the next *day*, the storm continuing very vio-
 19. lent; we began to throw overboard; and, on the third *day*, cast out with our own hands the lading
 20. of the vessel. Then, as neither sun nor stars had appeared for several days, and no small tempest lay upon *us*, all hope of safety at length failed us,
 21. especially as there was a great scarcity of provisions; on which Paul stood up in the midst of them, and said: Sirs, ye should have followed my advice, and not have loosed from Crete to get this rough
 22. treatment and this loss. Now, however, I exhort you to take courage: for there will be no loss of
 23. life among you, but of the vessel *only*. For an angel of that God, to whom I belong and to whom I pay religious service, stood by me this very night,
 24. and said: Fear not, Paul! thou wilt be brought before Cæsar; and behold! God hath graciously given thee *the lives* of all that are sailing with thee.
 25. Wherefore, Sirs, take courage: for I trust God,

C. xxvii. that it will so happen as I was told. Moreover,
v. 26. we must be cast on a certain island.

27. So, on the fourteenth night, as we were driven
backwards and forwards in the Adriatic, about
midnight, the sailors began to suspect, that they
28. were drawing near to some land; and, upon
founding, found twenty fathoms; and, founding
29. again soon after, found fifteen fathoms. Upon
this, afraid of falling upon rocks, they cast four
anchors astern, and were wishing for the day.
30. Now, the sailors being desirous to quit the vessel,
and letting down the boat into the sea, under a
pretence of carrying out anchors from *the* fore-
31. castle; Paul said to the centurion and to the fol-
diers: Unless these stay in the vessel, ye cannot be
32. saved. Then the foldiers cut asunder the ropes of
33. the boat, and let her go from *the vessel*. Now,
while the day was coming on, Paul continued ex-
horting them all to take some nourishment; say-
ing: It is the fourteenth day of *the storm*, that ye
34. are remaining in suspense without food. Where-
fore I advise you to take some nourishment, for
this concerns your safety; and not a hair will fall
35. from the head of any one of you. So, when he had
thus spoken, he took a loaf, and gave thanks to
God in the presence of *them* all; and brake it, and
36. began to eat. Then they were all encouraged,
37. and took nourishment themselves. Now we were
in the vessel two hundred, three score, and sixteen
38. souls in all. And, when they had satisfied them-
selves with food, they began to lighten the vessel,
39. by casting out the corn into the sea. And, when

it

C.xxvii. it was day, they knew not the land ; but observed a bay with an even shore : in which they resolved, 40. if possible, to save the vessel. So they cut away the anchors, and left them in the sea ; and, loosing the rudder-bands at the same time, and hoisting up the main sail to the wind, they held on to- 41. wards the shore. But, falling into a place, where two currents met, they ran the vessel aground ; and the fore-castle stuck fast, and remained immoveable ; but the stern was falling in pieces 42. with the violence of the waves. Now it was the advice of the soldiers to kill the prisoners, lest any 43. of them should swim away, and escape ; but the centurion, desirous of saving Paul, hindered their design ; and ordered those, who could swim, to throw themselves first from *the vessel*, and get to 44. land : and the rest *to place themselves*, some on planks, and some on things belonging to the vessel. And thus they all contrived to get entirely safe to land.

C.xxviii. After they had *thus* escaped, they knew that v. 1, 2. the island was called Melita. And the barbarians shewed us no common humanity ; for they entertained us all, after kindling a fire, because of the 3. rain at that time, and because of the cold. And, when Paul had gathered a bundle of sticks, and laid *it* on the fire, a viper, driven out by the heat, 4. fastened on his hand. Now, when the barbarians saw the viper hanging from his hand, they said to each other : No doubt this man is a murderer ; and, though he hath escaped from the sea, 5. vengeance will not suffer him to live. But he

Cxxviii. shook off the viper into the fire, and felt no harm :

v. 6. while they were expecting, that he was going to swell, or to fall down dead suddenly. After waiting, however, a good while, and seeing nothing amiss befall him, they changed their minds, and said that he was a god.

7. And near this part were the lands of the chief man of the island, whose name was Publius : he entertained and lodged us kindly three days.

8. Now it happened, that the father of Publius lay sick of a fever and a bloody flux : into whose house Paul went and prayed, and laid *his* hand on

9. him, and healed him. And, upon this, others also in the island, who had diseases, continued

10. coming to *Paul*, and were healed. And they shewed us great respect ; and, when we set sail, put us necessaries on board.

11. Now, after three months, we put to sea in a vessel of Alexandria, that had wintered in this island ; the sign of which *vessel* was the sons of Ju-

12. piter. So we landed at Syracuse, and staid *there*

13. three days. And thence we went round and reacht Rhegium : and, a day after, a south wind sprang up, and we came on the second day to Puteoli ;

14. where we found *some* brethren, and were prevailed by their entreaties to tarry seven days ; and then

15. set out for Rome : whence the brethren, hearing of us, came forth to meet us as far as Appii-forum and Three-taverns : at the sight of whom Paul

16. thankd God, and took courage. And, when we were come to Rome, the centurion delivered up the prisoners to the chief captain ; but Paul was suffered to continue with a soldier, who guarded him.

Three

Cxxviii. Three days after, Paul called the principal

- v. 17. men of the Jews together unto him ; and, when they were assembled, he said to them ; Brethren, though I have done nothing against this people, or the customs of *our* fathers, yet was I delivered a prisoner from Jerusalem into the hands of the
18. Romans ; who, after an examination, wisht to let
19. me go, as there was no cause of death in me. But the Jews opposed *this, so that* I was forced to appeal unto Cæsar, not that I had aught, of which to
20. accuse my nation. On this account, therefore, I have called you hither, that I might see and talk with *you* ; for because of the hope of Israel I am
21. compassed with this chain. Then they said unto him : Neither any letters, that we have received from Judea concerning thee, nor any of the brethren, who came hither, have related or spoken
22. any harm of thee. But we desire to hear from thee what thou thinkest ; for, as to this sect, we know that it is every where spoken against.
23. Accordingly, on a day, which they had appointed with him, a good many came unto him at his lodgings ; to whom he expounded, with much earnestness of declaration, the kingdom of God : endeavouring to convince them concerning Jesus, both by the law of Moses and the prophets, from
24. the dawn of day 'till evening. And some were convinced by his words, but others continued to
25. disbelieve. Thus, disagreeing with each other, they began to go away, after Paul had spoken one word more : Well did the holy spirit speak by Esaiah the prophet concerning your fathers, say-
26. ing: *Go to this very people, and say ; Ye will hear*

- C.xxviii. *plainly, but not understand; and see clearly, but not perceive.*
- v. 27. *For the heart of this people is become gross, and their ears are dull of hearing, and their eyes have they closed; so as not to see with their eyes, nor hear with their ears, and understand with their heart, and turn,*
28. *that I may heal them.* Be it known, therefore, unto you, that this salvation of God was sent for the
29. Gentiles; and they will listen to it. And, when he had thus spoken, the Jews went away, debating much among themselves,
30. Now Paul continued two whole years in his own hired place, and gladly received always every one,
31. that came unto him; preaching the kingdom of God, and teaching with all confidence concerning the Lord Jesus Christ, without hindrance.

THE EPISTLE OF

PAUL

TO

THE ROMANS.

- Ch. i. **P**AUL, a servant of Jesus Christ, called to be an
v. 1, 2. apostle, separated for *the* gospel of God, which he
promised aforetime by his prophets in holy writ,
3. concerning his son, who was of *the* race of David
4. by the flesh, *and* was proved *to be* a son of God,
by *the* holy spirit, through a miraculous resurrection
from the dead, *even* Jesus Christ our Lord;
5. from whom I received the favour of an apostleship,
that all the Gentiles might receive a belief in his
6. name; among which ye also have been called un-
7. to Jesus Christ: to all the beloved *brethren* in Rome
called *and* made holy of God; favour *be* unto you
and peace from God our father and *our* Lord Jesus
Christ!
8. In the first place, I thank my God through Jesus
Christ on account of you all; that your faith is
9. proclaimed in all the world. For God, to whom
my mind payeth it's religious service in this gos-
10. pel of his son, is my witness, how I make mention
of you without ceasing in my prayers; requesting

- Ch. i. that I may by some means at length, through the will of God, enjoy an opportunity of coming to
11. you. For I long to see you, that I may impart unto you some spiritual gift for your establishment,
 12. and for our mutual comfort among you from the faith of each other; *even* from your *faith* and
 13. mine. Now, I wish you to know, brethren, that I have ~~been hindered hitherto~~ when I had often purposed to come unto you, that I might reap some fruit among you also, as among the other
 14. Gentiles. I am a debtor both to Greeks and Barbarians, both to *the* learned and unlearned: so that I am ready to preach the gospel to you at Rome
 16. also. For I am not ashamed of this gospel; because it is a divine power for *the* salvation of every one, that believeth *it*; to ~~the~~ Jew first, and
 17. also to *the* Greek. For thereby a pardon from God is proclaimed to a reliance upon faith; as it is written, *He, who trusteth to faith for pardon,*
 18. *will save his life.* And severe punishment is denounced from heaven against all ungodliness and unrighteousness of men, who hinder the truth by
 19. *their wickedness*; and shew not in their conduct, that knowledge of God, which is displayed to them by God himself.
 20. For his invisible *properties*; *even* his eternal power and godhead, when considered in his works, are clearly manifest; *ever* since *the* creation of the
 21. world; so that *men* are without excuse, since they knew God, for not glorifying and thanking him as God; and for their vain reasonings, and their
 22. dark and stupid heart. Pretending to be wise,
 23. they were but fools, in changing the glory of the
- uncorrupt-

Ch. i. uncorruptible God into images of corruptible man, and of birds and beasts and creeping things.

24. Therefore God, in his turn, delivered them up, in the lusts of their hearts, unto uncleanness, to dis-

25. honour their bodies with each other; because they changed the true into a false God, and paid religious reverence and service to the creature and not to the creator, who is blessed for evermore! Amen.

26. On this account God gave them up to *such* vile passions; for even their woman changed the na-

27. tural use for that against nature: and the men likewise left the natural use of the woman, and

burnt with appetite for each other, practising mutual abominations, and receiving the due recom-

28. pence of their sin. Accordingly, as they did not enquire after a knowledge of God, God gave them up to an undiscerning mind, so that they

29. committed these crimes, and abounded in all unrighteousness, wickedness, extortion, malice; *and*

30. were full of envy, murder, strife, deceit, malignity: whisperers, slanderers, haters of God, injurious, proud, boastful, devisers of mischief, disobedient to parents, senseless, morose, without natural

31. affection, implacable, without pity: who, knowing the righteous appointment of God, that they, who

32. commit such things, are worthy of death; not only commit them, but approve *them* in others also.

Ch. ii. Therefore, thou art inexcuseable, O! man, who-

v. 1. soever *thou be*, who judgest: for, by judging the others, thou condemnest thyself; because thou, who

2. judgest, committest the same things. Now we know, that the punishment of God will be with-

- Ch. ii. out distinction upon them, who commit such
 v. 3. things. And dost thou suppose, O! man, who
 judgest them that commit such things, and doest
 them *thyself*, that thou wilt 'escape' this punish-
 4. ment of God? Or dost thou despise *him* for his
 abundant gentleness and patience and forbear-
 5. ance; not considering that this gentleness of God
 is leading thee to repentance? And layest thou
 up in store for thyself, through thy hard and un-
 repenting heart, punishment against the day of
 punishment and of *the* display of the righteous
 6. sentence of God? who will render to every one
 7. according to his works: to them, who, by a pa-
 tient continuance in well-doing, are seeking glory
 8. and honour and incorruption, an eternal life; but
 to them, that oppose and disobey the truth, and
 devote themselves to error, indignation and pun-
 9. ishment, tribulation and distress, upon every soul
 of man that continueth to do evil, whether Jew or
 10. Greek; but glory and honour and peace to every
 11. one that doeth good, whether Jew or Greek: for
 12. there is no respect of persons with God. For,
 whosoever have sinned in defiance of all law, they
 will also without scruple be sentenced to death;
 and, whosoever have sinned under a law, they will
 16. be condemned by a law, in *the* day when God
 will judge the secrets of men by Jesus Christ, ac-
 13. cording to my gospel. For *it is* not the hearers
 of any law *that will be* righteous before God, but
 14. the practisers of this law will be acquitted. For,
 when nations, born without a law, perform the
commandments of the law; though they have no
 15. law, they are a law unto themselves, as they shew

Ch. ii. the efficacy of the law *to be* written on their hearts; their conscience also bearing testimony, and their reasonings amongst each other in their accusations and defences.

17. Behold! thou callest thyself a Jew, and reposest
 18. thyself on the law, and gloriest in God, and know-
 19. est his will, and art taught to distinguish the ex-
 20. cellencies of the law; and takest upon thyself to
 be a guide of *the* blind, a light to them that are in
 21. darkness, an instructor of *the* ignorant, a teacher
 of babes; *as* possessing the characters of know-
 ledge and truth in the law: dost thou then, who
 22. teachest another, neglect to teach thyself? Dost
 thou, who preachest against stealing, steal thyself?
 23. Dost thou, who forbiddest adultery, commit adul-
 tery? Dost thou abhor idols, and *yet profanely* rob
 24. the temple? Dost thou glory in a law, and, by the
 transgression of this *very* law, dishonour God?
 25. for *the name of God is evil-spoken of through you among*
 26. *the Gentiles*, as it is written. For truly circumci-
 sion is of use, if thou perform *the* law; but, if thou
 be a transgressor of *the* law, thy circumcision is
 27. no better than uncircumcision. If, therefore, the
 uncircumcised *man* keep the righteous precepts of
 the law, will not his uncircumcision be regarded
 28. as circumcision? And will *not* he, who is born to
 uncircumcision, if he fulfil the law, condemn thee,
 who hast a written rule of circumcision, and yet
 29. transgressest *thy* law? For he is not a Jew, who is
 one outwardly; neither *is that* circumcision, which
 is outward, in the flesh: but *he is* a Jew, who is
 one inwardly; and *that is* ~~circumcision~~, which is a
 circumcision of *the* heart, in *the* mind, not in pre-
 cept:

Ch. ii. cept: whose praise *is* not from men, but from God.

Ch. iii. What then is the advantage of the Jew? and

v. 1, 2. what the benefit of this circumcision? Much, every way: and chiefly, because the oracles of

3. God were confirmed unto them by proof. For

what, if some were not convinced, shall their un-

4. belief destroy the credibility of God? By no means:

rather let God be true, and every man a liar: as

it is written: *That thou mayest be justified in thy words: and prevail, when thou art called to account.*

5. But what shall we say, if our unrighteousness dis-

play *the* righteousness of God? Is not God *then*

unjust for inflicting punishment? I speak *freely* as

6. with a man. By no means: for then how shall

7. God judge the world? But, *thou wilt say*, If

the truth of God receive more abundant glory

through my falsehood, why am I then condemned

8. as a sinner? And *why dost thou not then say*, as some

maliciously affirm that we say, We should do evil

that good may come? Whose condemnation is

just.

9. Well then; we are better than *they*. Not in

every respect: for we have before brought a charge

of sin against all, both Jews and Greeks; as it is

10, 11. written: *There is none righteous, no not one; there*

is none that hath understanding, there is none that dili-

12. *gently seeketh God. They have all turned aside; they*

are altogether become unprofitable: there is none that

13. *doeth good, no not one. Their throat is an open sepul-*

chre; they have deceived with their tongues: poison of

14. *asps is under their lips: their mouth is full of cursing*

and

Ch. iii. *and bitterness : their feet are swift to shed blood.*
 15,16,17. *Straightness and distress are in their ways; and the way*

18. *of peace have they not known. There is no fear of God*

19. *before their eyes.* Now we know that the words of

the law are spoken to them, who are under the law; so that every mouth must be stopped, and all

20. the world be subject to the judgement of God; for

by *the* works of *any* law will no man be acquitted in his sight: for by a law is a conviction of sin.

21. But now, independently of law, is made known an acquittal before God, declared by the law

22. and the prophets, even an acquittal before God

23. through faith in Jesus Christ, to all believers; (for there is no distinction, inasmuch as all have sinned, and come short of the glory of God) who are

freely pardoned by his favour, through the deli-

24. verance in Jesus Christ: whom God hath set forth

25. *to be* a mercy-seat through faith in his blood, for the remission of former sins, in the forbearance of

26. God, to shew his mercy at this time, by the gracious acquittal of the believer in Jesus.

27. Where then *is* that boasting of the Jew? It is excluded. By what law? *a law* of works? Nay;

28. but by a law of faith. We reckon, therefore, that man is acquitted by faith, independently of *any*

29. works of law. For doth God belong to Jews

30. only? *Doth* he not also *belong* to Gentiles? Yes; to Gentiles also: inasmuch as one *is* the God of *all*,

who will acquit *the* circumcised after faith, and

31. *the* uncircumcised through the same faith. Do we then destroy law by this faith? By no means: we rather establish law.

What

Ch. iv. What advantage then shall we say that Abraham our father had as to the flesh? For, if Abraham were justified by works, he may boast. But *he cannot boast* before God: for what saith the scripture? *Abraham believed God, and it was reckoned unto him for righteousness.* Now the pay of the workman is not reckoned a favour, but a debt: but to this *man*, who had done no work, but believed *only* on him, who acquitteth the ungodly, was this belief reckoned for righteousness: in the same manner as David also declareth the happiness of that man, unto whom God imputeth righteousness independent of works: *Happy they, whose iniquities have been forgiven, and whose sins blotted out! Happy the man, unto whom the Lord will not impute sin!* Doth this happiness then belong to circumcision, or to uncircumcision also? for we affirm, that his faith was reckoned unto Abraham for righteousness. How was it then reckoned to him? after circumcision, or whilst he was uncircumcised? Not after circumcision, but whilst he was uncircumcised. And he received circumcision as a sign and a seal of that acquittal by faith, *granted* to him when uncircumcised, that he might be a father of all uncircumcised believers, so that this acquittal might be allowed to them also: and a father after circumcision, not to those only, who received circumcision, but to those also, who walk in the steps of that faith of our father Abraham, which *he had* before his circumcision. For the promise, that Abraham should be heir of the world, *was* not *made* to him, or his race, under any law, but under an acquittal through faith. For, if the

- Ch. iv. the *professors* of a law are heirs, this faith is be-
- v. 15. come void, and that promise of none effect: because *every* law produceth punishment; so that, where no law is, there *can be* no transgression.
16. Therefore, the promise was through faith, that it might be of favour, and be performed to all the race of Abraham; not those under the law only, but those also, who imitated his faith, who is father to us all (as it is written, *I have made thee father of many nations*) in the sight of that God, in whom he trusted: who raiseth the dead to life, and call-eth the things that are not, as though they were.
17. For *Abraham*, at a time when there was no room for hope, trusted to a hope of being father to many nations; according to that declaration, *Thus will*
18. *thy race be*. Nor was his confidence so weak as to regard scrupulously his own body, now become dead, (for he was a hundred years old) nor the
19. deadness of Sarah's womb: nor was he in doubt about this promise of God through mistrust; but was strong in confidence, giving up *his* opinion un-
20. to God, and fully satisfied, that *God* was able to
21. perform his promise. And therefore righteousness was imputed to him.
22. Now this was not written on his account only,
23. but on our's also; to whom *this righteousness* will be imputed, for believing on him, who raised Jesus
24. our Lord from the dead: *that Jesus*, who was given up for our sins, and raised again for our deliverance.
- 25.

Ch. v. Therefore, being justified by faith, we are at
 v. 1. peace with God through our Lord Jesus Christ;
 through

Ch. v. through whom also we have received this access to

v. 2. *God*, by confiding in that kindness, on which we stand; and we boast in *our* hope of the glory of

3. *God*. And not only *so*, but we boast also in these afflictions; knowing, that affliction at last produceth patience; and patience, proof; and proof, hope.

4, 5. Now this hope will not disappoint us; for the love of God hath been poured out into our hearts by a

6. holy spirit, which is given us. For, whilst we were yet without strength, Christ died at an appointed

7. time for *the* ungodly. Now scarcely will any one die for a righteous *man*; (though indeed some possibly may venture even to die for a good *man*) but

8. God displayeth his love for us, in that Christ died

9. for us, while we were yet sinners. Much more then, after we have been now acquitted by his blood, shall we be saved through him from punish-

10. ment. For if, when we were enemies, we were reconciled to God by the death of his son; how much more, after reconciliation, shall we be saved by his life?

11. Moreover, we boast also in God, through our Lord Jesus Christ, by whose means we have now received this reconciliation.

12. So then, as through one man sin came into the world, and death through sin, thus also death past

13. over to all mankind, because all sinned. (For sin was in the world all the time before the law:

14. and, though sin is not charged, when there is no law, yet death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression; who is a pattern of him,

15. that was to come.) But the kindness *was* not like the

- Ch. v. the sin: for, if by the sin of one all *men* died; much more hath the gracious gift of God, by the kindness of one man, Jesus Christ, abounded unto
16. all. And this gift *was* not as in the case of that single sin: for the sentence *followed* one *sin* unto condemnation, but the gracious gift *followed* many
17. sins unto acquittal. For, if death reigned through the sin of one *man*, much more will they, who receive the abundantly gracious gift of this acquittal, reign
18. in life through that one, Jesus Christ. As then by one sin all men *came* into condemnation; so also by one kindness all men *came* into a deliver-
19. ance of life. For, as by the disobedience of one man all became *as* sinners; so likewise, by the obedience of one, all will be constituted righteous.
20. Now, by the coming in of a law, sin abounded; but, where sin abounded, favour did much more
21. abound: that, as sin reigned in death, so also favour might reign, through pardon, unto eternal life, through Jesus Christ our Lord.

- Ch. vi. What shall we say then? Shall we continue in sin,
- v. 1. that favour may abound? By no means: how shall
2. we, who have died to sin, live any longer therein?
3. Do ye not know then, that as many of us, as were
4. baptised unto Jesus Christ, were baptised unto his death? By this baptism, therefore, unto his death, we were buried with him; that, as Christ was raised from the dead by the power of the father, so we too
5. might walk in newness of life. Since then we have conformed to the likeness of his death, *let us conform*
6. *to the likeness* of *his* resurrection also; considering this, that our old man hath been crucified with

Ch. vi. *him*, that the sinful body might be destroyed, and

v. 7. we no longer be slaves to sin: for he, that is dead,

8. is set free from sin. But, if we have died with Christ, we are persuaded, that we should also live

9. with him: knowing that Christ, being raised from the dead, dieth no more; Death hath no more do-

10. minion over him. For, when he died unto sin, he died once for all; but now he liveth, he liveth un-

11. to God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord.

12. Let not sin, therefore reign in your dead bodies,

13. so as to obey it's lusts: neither give up your members unto sin *for* instruments of unrighteousness; but give yourselves up unto God, as alive after being dead; and your members *also, for* instru-

14. ments of righteousness, unto God. For sin must not have dominion over you; since ye are not un-

15. der a law, but under favour. What then? Shall we sin, because we are not under a law, but under

16. favour? By no means. Do ye not perceive, that to whatsoever ye yield obedience, ye are so far slaves to what ye obey; whether of sin unto death,

17. or of obedience unto deliverance? But thanks be unto God, that, after being slaves of sin, ye are become obedient from *the* heart to a form of doc-

18. trine, unto which ye were transferred; and have left the service of sin to become slaves to righte-

19. ousness: (I speak in the *familiar language* of men, because of the weakness of your flesh) *for* as ye made your members slaves of uncleanness to iniquity, so now ye have made your members slaves

20. of righteousness unto holiness. For, when ye were slaves

Ch. vi. slaves of sin, ye performed no service for righteousness. Now what fruit had ye from those things at that time, of which ye are now ashamed? for
 v. 21. the end of those things is death. But, now ye have been made free from the service of sin, and are become slaves to God, ye have your fruit unto
 22. holiness, and the end, everlasting life. For the wages of sin *are* death; but the gracious gift of God *is* eternal life in Christ Jesus our Lord.

Ch. vii. Know ye not then, brethren, (for I am speaking
 v. 1. *to men* acquainted with a law) that the law hath
 2. power over the man, as long as it is in force? For the married woman is bound by law to *her* husband, while he liveth; but, if the husband die, she
 3. is at liberty from this law of the husband. So then she will be deemed an adulteress, if she take another husband, while this husband is alive: but, at the death of this husband, she is free from that law, so as to be no adulteress, though she take an-
 4. other husband. In like manner, my brethren, ye also are discharged from the law through the body of Christ, so as to belong to another, who was raised from the dead, that we might bring
 5. forth fruit unto God. For, when we were in the flesh, the affections of sin during the law were working in our members, to bring forth fruit unto death.
 6. But now we have been released by death from that law, by which we were holden, so as to become subject to a new spirit, instead of an old letter.
 7. What shall we say then? Is the law sin? By no means: nay, I had not been sensible of sin without some law; for I had not known ~~the wickedness~~

Ch. vii. of desire, unless the law had said, *Thou shalt not covet*.
 v. 8. *vet.* But sin, having got an opportunity, produced in me, by this commandment, all manner of desire: for, without a law, sin is dead. For I lived without a *written* law once; but, when the commandment came, sin received fresh life, and I died: and so the commandment of life became fatal unto me. For sin, having gained an opportunity, seduced me by the commandment, and slew me thereby. So then the law is holy, and the commandment is holy, and just, and good. Did then this good thing come to be death to me? By no means: but that sin might appear to be sin from producing death to me by this good thing; that sin might become exceedingly grievous by the commandment. For we know that the law is spiritual, but I am carnal, a slave sold to sin. For I am not aware what I am doing: but, what I approve, I do not; and keep doing what I hate. If then I disapprove my doings, I allow the law to be good; and so no longer act thus myself, but sin *acteth thus*, which dwelleth in me. For, I know, in me, that is, in my flesh, dwelleth no good thing: the desire indeed is with me, but the complete performance of what is good I find not. For the good, which I will, I do not; but keep doing the evil, which I disapprove. But, if I do what I disapprove, I no longer act thus myself, but sin *acteth thus*, which dwelleth in me. I find; therefore, this condition; that, when my mind wisheth to do good, evil is close to me. For I delight in the law of God after the inward man, but perceive another law in my members making war against the

Ch. vii. the law of my mind, and bringing me into
 v. 24. captivity to the law in my members. Wretched
 man that I *am* ! who will deliver me from this
 25. deadly body ? The favour of God through Jesus
 Christ our Lord. So then, in my mind I am subject
 to a law of God, but in my flesh, to a law of sin.

Ch. viii. There *is*, therefore, now no condemnation to
 v. 1, 2. them, that are in Christ Jesus ; for the spiritual
 law of life in Christ Jesus hath made me free from
 3. the law of sin and death. For (what the law
 could not do, because it was weak through the
 flesh) God, by sending his own son, on account of
 sin, in the fashion of a sinful body, condemned sin
 4. by that body ; that the righteous precepts of the
 law may be fully performed by us, who walk not
 5. after *the* flesh, but after *the* spirit. For they of the
 flesh mind the things of the flesh ; and they of the
 6. spirit, the things of the spirit. For to be carnally
 minded, is death ; but to be spiritually minded, is
 7. life and peace : because the inclinations of the
 flesh *are at* enmity with God, since they do not sub-
 mit themselves to the law of God ; nor indeed can
 8. they : so that they of *the* flesh cannot please God.
 9. But ye are not of *the* flesh, but of *the* spirit ; inas-
 much as *the* spirit of God dwelleth in you : But,
 if any one have not *the* spirit of Christ, he doth
 10. not belong to *Christ*. But, if Christ *be* in you, the
 body *may be* dead, because of sin ; but the spirit *is*
 11. life, because of *your* acquittal. Now, if the spirit
 of him, who raised Jesus from the dead, dwell in
 you ; he, who raised up Christ from the dead, will

Ch. viii. also give life to your mortal bodies through his spirit, that dwelleth in you.

12. So then, brethren, we are not debtors to the
13. flesh, to live after *the* flesh : for, if ye live after *the* flesh, ye will die ; but, if ye mortify the deeds of
14. the body by *the* spirit ye will live. For as many,
15. as are led by *the* spirit, are sons of God. For ye received not another spirit of slaves, *which produceth* fear ; but a spirit of adopted sons ; by which
16. we cry out *unto God*, O ! *my father* ! This very spirit beareth testimony with our spirit, that we are
17. children of God, but, if children, then heirs ; heirs of God, and joint-heirs with Christ, if we suffer
18. with *him*, so as to be glorified with *him* also. Now I look upon the sufferings of this present time as of no consequence with respect to the glory, that
19. is going to be displayed to us. For the creation is looking out, with an anxious expectation, for
20. this discovery to the sons of God. For, though the creation hath become subject to vanity, (not willingly, but by reason of him, who brought it
21. into this subjection) *it is* in hope, that this very creation will be set free from this bondage of corruption by the glorious liberty of the children of
22. God. For we know that the whole creation groan-
23. eth and is in labour until now. Nay, not only so, but we too, who have received the first-fruits of the spirit, even we ourselves groan within us, expecting an adoption of sons for our redemption
24. from the body. For under this hope were we saved : but hope, that is attained, is not hope : for how can a man hope, for what he hath attained ?

- Ch. viii. So then, as we can hope *only* for what we
 v. 25. have not attained, let us wait with patience.
 26. And accordingly this spirit likewise helpeth
 our infirmities; for we know not as we ought,
 what to pray for; but the spirit intercedeth for
 27. us with secret groans. Now he, who searcheth
 the hearts of *men*, knoweth what the mind of the
 spirit *is*, that it maketh intercession for the saints,
 28. according to *the will* of God: and we know that
 it worketh in all things for good with such as love
 God; such as have been called according to *his*
 29. purpose. For *those* whom he foreknew, he also
 foreordained to conform to the image of his son;
 that *this son* might be a first-born of many brethren.
 30. Now, whom he foreordained, those he also called;
 and, whom he called, those he also pardoned;
 and, whom he pardoned, those he also glorified.
 31. What shall we say then to these things? If God
 32. *be* for us, who *shall be* against us? He, who spared
 not his own son, but gave him up for us all; how,
 will he not also with him freely give us all things?
 33. Shall any one bring an accusation against the
 34. chosen of God? God *will* acquit *them*. *Shall* any
 condemn *his chosen*? Christ hath died *for us*, or
 rather hath been raised again: he is also at the
 right-hand of God; he manageth our concerns
 35. for us. Who shall separate us from the love of
 Christ? *Shall* tribulation, or imprisonment, or
 wrongful usage, or famine, or nakedness, or dan-
 36. ger, or *the sword*? (as it is written, *For thy sake are*
we killed all the day long: we are accounted as sheep
 37. *for the slaughter*.) Nay, in all these things we are
 more than conquerors through him, who loved us.

Ch. viii. For I am persuaded, that neither death, nor life,
 v. 38. nor angels, nor principalities, nor powers, nor
 39. things present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the love of God in Christ Jesus our Lord.

Ch. ix. I speak truth in Christ, I lie not, my conscience
 v. 1, 2. also bearing me testimony in *the* holy spirit; that I have great grief and continual sorrow of heart,
 3. (for I also was once an alien from Christ) on account of my brethren, my kinsmen according to
 4. *the* flesh: who are Israelites; whose *was* the adoption of sons, and the glory, and the covenants, and the giving of the law, and the religious service,
 5. and the promises; whose *were* the fathers, and of whom *was* Christ according to *the* flesh; who is, as God, over all, blessed for evermore! Amen.
 6. Not that by any means the word of God hath failed: for all the *posterity* of Israel *are* not true
 7. Israelites; nor all Abraham's offspring, children of *promise*; but, *saith the scripture*, *The posterity of*
 8. *Isaac shall be the children*: that is, the children of the flesh are not God's children; but the children
 9. of the promise are counted *his* children. For this *was* the word of promise: *According to this time*
 10. *will I come, and Sarah shall have a son*. And not only *so*, but *it was thus* with Rebecca likewise, who had conceived twins by our father Isaac.
 11. For, before their birth, when they had done nothing either good or evil, that God's purpose of choice, (not from works, but *from the will* of him, who calleth) might remain; it was said unto her;

The

Ch. ix. *The elder will serve the younger ; as it is written : v. 12, 13. Jacob have I loved, but Esau have I hated.*

14. What shall we say then? Is there unrighteous-
15. nefs with God? By no means : for he saith unto Moses: *I will shew mercy to whom I please ; and pity,*
16. *to whom I please.* So then to wish is nothing, and to run *is nothing* ; but to receive mercy from God.
17. For the scripture saith unto Pharaoh: *For this very purpose have I raised thee up, that I might shew my power in thee ; and that my name might be declared*
18. *throughout all the earth.* So that he hath mercy, where he chooseth ; and hardeneth, where he chooseth.

19. Thou wilt say then unto me : Why doth he still
20. find fault? Who hath opposed his will? Nay but, O! man, who art thou that disputest with God? Shall the work say to the workman, Why didst
21. thou make me thus? Hath not then the potter *such* power over the clay, *as* to make out of the same lump one vessel for honourable *uses*, and an-
22. other for dishonourable? What, if God, for an example of punishment and to display his power, chose to endure with much patience vessels of
23. wrath fit for destruction ; that he might make known his glorious riches towards vessels of mercy, which
24. he had before prepared for glory? Whom he also called, *even* us ; not only from among Jews, but
25. from among Gentiles also. As he saith too in Hosea: *I will call that my people, which was not my*
26. *people ; and her beloved, who was not beloved.* And: *In the place where it was said unto them, Ye are not my people: there will they be called sons of a living*
27. *God.* But Esaiiah crieth out concerning Israel:
Though

Ch. ix. *Though the number of the sons of Israel be as the sand*

v. 28. *of the sea, that remnant only will be preserved. For a complete and short account will the Lord make upon the*
 29. *earth. And, as Eſaiah foretold; Unless the Lord of*
hosts had left us a race, we should have become as So-
dom, and have been like Gomorrah.

30. What shall we say then? Truly, that the Gentiles,
 who did not go after righteousness, overtook right-
 31. eousness, *even* righteousness which is of faith: but
 that Israel, who went after a law of righteousness,
 32. did not reach a law of righteousness. And why?
 Because *they sought it* not by faith, but by works of
 a law: for they stumbled against that stone; as it
 33. is written: *Behold! I lay in Sion a stone to stumble at*
and to strike against: and none, who trusteth in it, will
be disappointed.

Ch. x. Brethren, the desire of my heart and my prayer

v. 1. to God in behalf of Israel is indeed for their salva-
 2. tion: and I bear them testimony, that they have a
 3. godly zeal, but not according to knowledge. For,
 not considering the righteousness of God, and seek-
 ing to establish their own righteousness, they have
 not submitted themselves to this righteousness from
 4. God. For Christ is the end of law, to justify every
 5. believer in him. Now Moses writeth of the justi-
 fication by the law, that *the man who doeth these*
 6. *things, will live by them.* But the justification by
 faith speaketh thus: Say not in thy heart, *Who*
shall go up into heaven? for that is *the same* as to
 7. bring Christ down from heaven. Or: Who shall
 go down into the depth below? for that is *the same*
 as to set aside the resurrection of Christ from the
 dead.

- Ch. x. dead. But what faith the scripture? *The word is*
 v. 8. *nigh thee, even in thy mouth and thy heart* : meaning that word of faith, which we are preaching.
9. For, if thou confests with thy mouth, that Jesus is the Lord ; and believe in thy heart, that God raised him from the dead, thou wilt be saved. For by
 10. *the heart men believe unto justification, and make*
 11. *confession with the mouth unto salvation* : and the
 12. scripture saith, *No believer on him will be disappointed*. For there is no difference between Jew and Greek : all have the same Lord, abundantly kind to all,
 13. who call themselves by his name ; *according to the scripture, Whosoever taketh upon himself the name of*
 14. *the Lord, he will be preserved*. How then can they take his name, on whom they have not believed ? And how can they believe on *one*, whom they never heard ? And how can they hear without a preacher ? And how can there be preachers, unless they be sent ? as it is written, *How beautiful are the feet*
 16. *of the joyful preachers of good things* ! But all did not obey these joyful tidings. For Esaiah saith : *Lord,*
 17. *who believed our report* ? So then this faith cometh
 18. from hearing : and this hearing through a message from God. But I say, Have they not heard ? Yes, verily ; *Their voice went forth into all the earth, and*
 19. *their words unto the extremities of the world*. I say moreover, Did not Israel know of this ? First Moses saith : *I will raise your jealousy by a people of no account : by a*
 20. *foolish nation will I anger you*. But Esaiah boldly saith : *I was seen by them, who sought me not : I was found*
 21. *by them, who askt not for me* : but concerning Israel he saith : *All the day long did I stretch out my hands towards a disobedient and gainsaying people*.

I say

Ch. xi. I say then, hath God rejected his own people?

v. 1. By no means: for I also am an Israelite, of Abra-

2. ham's race, of *the* tribe of Benjamin: God hath not rejected his own people, whom he hath known so long. Know ye not then what the Scripture saith concerning Elias? how he appeareth before God

3. with respect to Israel, saying: *Lord, they have killed thy prophets, and digged up thine altars; so that I only*

4. *am left, and they are seeking my life.* But what is the divine answer to him? *I have left myself seven thousand men, who have not bended a knee to Baal.*

5. Accordingly, at this present time also, there is a

6. remnant, chosen out by favour: and, if by favour, not then from works; otherwise this *were* no longer a favour. As, *on the contrary*, if from works, it *were* not then a favour: otherwise, those works would no longer be what they are. How then?

7. What Israel is seeking for, he hath not attained: the chosen *few* have attained, but the rest were

8. blinded; as it is written, *God hath given them a spirit of stupor*; eyes without sight, and ears that

9. *hear not*, unto this day. And David saith: *Let their table become a snare, and a net, and a stumbling-*

10. *block, and a recompence unto them: let their eyes be darkened so as not to see; and do thou bend down their back always.*

11. I say then, have the *Israelites* stumbled so as to fall? By no means: but, by their stumbling, salvation, to raise their jealousy, *is come* unto the Gen-

12. tiles. Now, if their stumbling be an advantage to the world, and their loss a gain to the Gentiles;

13. how much more their fulness? For I am speaking to you, Gentiles: inasmuch as I am an apostle to

the

- Ch. xi. *the* Gentiles, I magnify my ministry ; if by any
 v. 14. means I may raise jealousy in my brethren, and
 15. save some of them. For, if rejection of them *be*
 reconciliation to the world ; what *will* the accept-
 16. ance *of them be*, but life from the dead ? Now, if
 the first-fruits *be* holy, so *is* the lump : and, if the
 17. root *be* holy, so *are* the branches. And, if some of
 the branches have been broken off, and thou, a
 wild olive, hast been grafted on them, and become
 a partaker of the root and fatness of the olive-tree ;
 18. boast not over these branches : for, though thou
 boast over *them*, thou bearest not the root, but the
 19. root thee. Thou wilt say then, The branches were
 20. broken off, that I might be grafted on. Well :
 they were broken off for *their* want of faith, and
 by *thy* faith thou standest. Be not high-minded,
 21. but afraid. For, if God spared not the natural
 22. branches, perhaps he will not spare thee. Be-
 hold, therefore, the kindness and severity of God :
 to those, who fell, severity ; but kindness to thee,
 if thou persevere under that kindness : otherwise,
 23. thou also wilt be cut off ; as they too, if they per-
 severe not in unbelief, will be grafted on : for God
 24. is able to graft them on again. For, if thou wert
 cut out of thy natural wild-olive, and hast been
 grafted, against *thy* nature, into a good olive ; how
 much more may these natural *branches* be grafted
 on their own olive ?
25. For I wish you to understand, brethren, this mys-
 tery, lest ye be wise in your own conceits ; that
 blindness hath befallen part of Israel, until the ful-
 26. ness of the Gentiles be come in ; and then all Israel
 will be saved, as it is written : *The deliverer will*

Ch. xi. *come out of Sion, and turn away ungodliness from Ja-*
 v. 27, 28. *cob. And this is my covenant with them, when I take*
away their sins. So then, as to the gospel, *the Israe-*
lites are disliked for your sakes ; but, as to the
choice of God, are beloved for their fathers' sakes ;
 29. *because the kindneses of God to them, and their*
 30. *calling by him, are not repented of.* For, as ye
 also were once disobedient to God, but have now
 31. obtained mercy during their disobedience ; so have
 they now disobeyed the mercy *shewn* to you, and
 32. will hereafter obtain mercy. For God hath shitten
 all alike under unbelief, that he may have mercy
 33. upon all. O ! the deep riches of wisdom and know-
 ledge, *that are in God !* How unsearchable *are* his
 determinations, and his ways not to be traced out !
 34. For who hath known a purpose of the Lord ? Or
 35. who hath been his counsellor ? And who hath given
 him first, so as to receive only a recompence in re-
 36. turn ? For from him, and through him, and unto him,
are all things. To him *be* the glory for ever ! Amen.

Ch. xii. I beseech you, therefore, brethren, by these com-
 v. 1. passionate kindneses of God, to present your bodies
for a living sacrifice and holy, well-pleasing unto
 God ; that religious service of reason, *which* ye
 2. *owe.* And conform not yourselves to the present
 manners, but transform yourselves by the renewal
 of your mind ; that ye may shew in yourselves what
 is that good and acceptable and perfect will of
 3. God. For, by the authority, which hath been
 graciously given unto me, I charge every one
 among you not to think more highly than he ought
 to think, but to think with sobermindedness, ac-
 cording

- Ch. xii. cording as God hath distributed to each a measure
 v. 4. of faith. For, as we have many members in one
 body, but all these members have not the same
 5. office; so we, *though* many, are *but* one body in
 Christ; and each of us severally fellow-members
 6. *thereof*. And, as we have different gifts according
 to the favour shewn unto us, if to explain the scrip-
 7. tures, let it be agreeable to the faith; if a ministry
let us attend to this ministry; let the teacher *attend*
 8. to his teaching; he, that exhorteth, to *his* exhor-
 tation: let him, that bestoweth, *bestow* liberally; him,
 that ruleth, *rule* with diligence; him, that
 9. sheweth mercy, *shew it* with cheerfulness. *Let your*
love be without dissimulation; abhor evil, cleave
 10. to goodness. *Let your* affection for each other be
 the fondness of a brother: be more forward than
 11. each other in mutual respect: not backward to
 diligence, of an active mind, serving yourselves of
 12. the opportunity: rejoicing in hope; patient in
 13. tribulation; constant in prayer; sharing the neces-
 sities of the saints; seeking occasions of hospitality.
 14. Give good words to them, who rail at you; give
 15. good words, and curse not. Rejoice with the joy-
 ful, and weep with them that weep; having the
 16. same dispositions towards each other. Set not
 your minds on high things, but be guided by hu-
 17. mility. Be not wise in your own conceits. Render
 no one evil for evil. Attend, if ye can, to what is
 18. honourable in the sight of all men. As much as
 19. lieth in you, be at peace with all men. Beloved,
 avenge not yourselves, but give way to the anger
of another; for it is written: *Vengeance belongeth*
 20. *unto me*; *I will repay, saith the Lord*. Therefore, if
 8 thine

Ch. xii. thine enemy be hungry, give him food ; if he be thirsty, give him drink : for by doing this, thou

21. mayest heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good.

Ch. xiii. Let every soul submit itself to powers in au-

v. 1. thority : for, *as* there is no power but from God,

2. these powers are appointed by God. Whosoever, therefore, setteth himself against the power, he opposeth the appointment of God ; and such opposers will bring punishment upon themselves.

3. For these rulers are not a terror to good, but to wicked, actions. Dost thou wish then not to be afraid of *their* power ? Do what *is* right, and thou

4. wilt be praised by it : for it is God's minister for thy good. But, if thou do evil, be afraid : because *this power* carrieth not the sword in vain ; but is *then* an avenging minister of God for *the*

5. punishment of every wicked person. Wherefore, it is necessary, that ye submit yourselves, not only because of punishment, but even for conscience

6. sake. And for the same reason ye pay tribute also ; for they, who attend to this *business*, are public servants of God.

7. Render, therefore, to all *their* dues : tribute, to whom tribute *is due* ; custom, to whom custom ; reverence, to whom reverence ; honour, to whom ho-

8. nour. Owe no one any thing but mutual love ; for he, who loveth his neighbour, hath fully performed

9. *the law* : (for these *commandments*, *Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet*, and every other *such* commandment, is com-
prehended

- C. xiii. prehended in this precept, *Thou shalt love thy neighbour as thyself* : as love *then* doeth no ill to *it's*
11. neighbour, it is the fulfilling of law) especially considering this season, that *it is* now time to arise from sleep ; for our deliverance is nearer now
 12. than when we *first* believed. The night is far spent, and the day is at hand : let us lay aside, therefore, the works of darkness, and put upon us
 13. the garments of light. Let us walk orderly, as in *the* day-time ; not in riotings and drunkennesses, not in lusts and impurities, not in strife and rivalry :
 14. but put on yourselves the Lord Jesus Christ, and make no carnal provision for *your* lusts.

- Ch. xiv. Now the weak in faith kindly receive ; not unto doubts and reasonings. For one scrupled not to eat any thing ; but another, *that is* weak, eateth
3. *only* herbs. Let not him, that eateth, despise him, that eateth not ; nor him, that eateth not, judge him, that eateth ; for God hath taken him to himself. Who art thou, that judgest another's servant ? To his own master he standeth or falleth : yea, he shall be established ; for God is able to
 5. set him up. This esteemeth one day above another ; that esteemeth every day *alike* : let each be
 6. fully persuaded in his own mind. He, who regardeth the day, regardeth *it* to a master ; and he, who disregardeth the day, disregardeth *it* to a master. He, who eateth, eateth to a master, for he giveth God thanks : and he, who abstaineth from meats, abstaineth to a master ; and giveth
 7. God thanks. For none of us liveth to himself,
 8. and none dieth to himself : for, if we live, we live

- Ch. xiv. unto this master; and, if we die, we die unto this master: whether, therefore, we live, or die, we be-
9. long unto this master. For to that end Christ both died and rose again to life, that he might be
 10. master both of *the* dead and living. What then dost thou mean by judging thy brother? or thou, by despising thy brother? for we must all present ourselves before the judgement-seat of Christ; for
 11. it is written: *As I live, saith the Lord, every knee shall bend to me, and every tongue acknowledge God.*
 12. So then each of us will give an account of himself to God.
 13. Therefore, let us not judge each other any more; but do ye rather determine this, not to put a stumbling-block, or a hindrance, before *your*
 14. brother. I know and am satisfied, that, under the Lord Jesus, no *meat* is of itself unholy; but to him,
 15. who thinketh any *meat* unholy, it is unholy. Now, if thy brother be made uneasy by thy meat, thou no longer walkest according to love. Destroy not
 16. with thy meat him, for whom Christ died. Let not then our privilege be an occasion of reproach.
 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in a holy
 18. mind. He, that is a servant to Christ in these things, is well pleasing to God and approved by men.
 19. So then let us strive for peace, and for the im-
 20. provement of each other. Pull not to pieces the workmanship of God because of meat. All things indeed are pure; but *it is* bad for that man, who
 21. maketh *others* stumble by what he eateth. *It is* better neither to eat flesh nor to drink wine, nor to do any thing *else*, at which thy brother stumbleth.

Haft

Ch. xiv. Hast thou confidence in thyself? Have it before

v. 22. God. Happy *is* he, who condemneth not himself

23. for his own practices. But he, who doubteth, is condemned, if he eat; because *it is not done* with conviction; for, whatever is without conviction, *that* is sin.

Ch. xv. We, therefore, who are able, ought to bear the

v. 1. infirmities of the weak, and not to please ourselves.

2. Let each of us then please *his* neighbour in what

3. is good for *mutual* improvement. For Christ in like manner did not consider his own gratification; but, as it is written, *The reproaches of them, that re-*

4. *vile thee, fell on me.* For, whatsoever things were written aforetime for our instruction, *they* were written, that, through submission to the exhorta-

5. tion of those scriptures, we may have hope. Now the divine author of this submission, and of this exhortation, grant, that ye may be so disposed to-

6. wards each other after the example of Jesus Christ! that with one mind *and* one mouth ye may glorify the God and father of our Lord Jesus Christ.

7. Wherefore, kindly receive each other, as Christ also received you, to *the* glory of God.

8. Now I say, that Jesus Christ was a minister of divine truth from among the circumcision, to confirm the promises unto the fathers; and that the Gentiles were to glorify God for *his* mercy, according to this scripture: *For this cause I will ac-*

9. *knowledge thee among the Gentiles, and sing praise unto*

10. *thy name.* And again *the* scripture saith: *Rejoice,*

11. *ye Gentiles, with his people.* And again: *Sing unto*

Ch. xv. *the Lord, all ye Gentiles; and praise him all ye people.*

v. 12. And again Eſaiah ſaith : *Out of Jeſſe will be the root, and he, who riſeth up to rule the Gentiles : on whom will the Gentiles hope.*

13. Now may the God of this hope fill you with all joy and peace through the faith; that ye may abound in this hope under *the* power of a holy
14. ſpirit. And I myſelf am alſo perſuaded of you; my brethren, that ye are even of yourſelves full of goodneſs, filled with all knowledge, able even to
15. admoniſh one another. Nevertheleſs, brethren, by way of reminding you, I have written to you rather freely upon ſome points, through the au-
16. thority given to me by God, in making me a public ſervant of Jeſus Chriſt unto the Gentiles, a miniſtering prieſt of this goſpel of God; that this oblation of the Gentiles may be acceptable, ſanctified
17. by holineſs of ſpirit. I have, therefore, cauſe of boaſt-
18. ing in Chriſt Jeſus towards God. For I will only preſume to ſpeak of what Chriſt hath done through me for *the* conviction of *the* Gentiles by word
19. and deed, by mighty ſigns and wonders, by a powerful diſplay of God's ſpirit : ſo that, from Je-ruſalem and round about even to Illyrium, I have
20. fully preached the goſpel of Chriſt. So ambitious have I been in publiſhing the goſpel! not where the name of Chriſt had *already* reached, leſt I ſhould
21. build upon *the* foundation of another; but, as it is written, *They, who have not been told of him, ſhall ſee; and they, who have not heard, ſhall underſtand.*
22. Therefore, though I have been often hindered from
23. coming to you, yet now, as I have no further ſcope
in

Ch. xv. in these parts, and have been desirous of coming to you these many years; I will come to you, whenever I go to Spain. For I hope to see you on my passage thither, and to be set forwards by you on my journey, when I have been in some measure satisfied with you. But now I am going to Jerusalem on a service to the saints: for Macedonia and Achaia have been pleased to make a contribution for the poor saints in Jerusalem. And *it is well that they have so* pleased; for they are indeed debtors to these *Jews*: because, if the Gentiles have shared their spiritual *gifts*, they ought in return to minister unto them these carnal *gifts*. When, therefore, I have finished this *business*, and set the seal to this fruit of their *liberality*; I will pass through you to Spain. Now, I am sure, that, when I come unto you, I shall come with the full blessings of the gospel of Christ. So I beseech you, brethren! by our Lord Jesus Christ and by the love of the spirit, to strive together with me by prayers to God in my behalf: that I may be delivered from the unbelievers in Judea; and that this service of mine for Jerusalem may be acceptable to the saints: that I may come to you with joy by *the* will of God, and refresh myself with you. Now the God of peace *be* with you all! Amen.

Ch. xvi. Now I commend unto you Phœbe our sister, v. 1, 2. a minister of the church at Cenchreæ: that ye may receive her in the Lord in a manner worthy of the saints, and assist her in whatsoever business she may want your *help*; for she also hath holpen many,

- Ch. xvi. and me myself. Salute Priscilla and Aquila, my
 v. 3, 4. fellow-labourers in Christ Jesus; who have laid
 down their own necks for my life: unto whom
 not only I give thanks, but all the churches of the
 5. Gentiles also. Salute likewise the church in their
 house, Salute Epænetus, my beloved *friend*; who
 6. is a first-fruits of Asia in Christ. Salute Mary;
 7. who hath laboured much for you. Salute Andro-
 nicus and Junia, my kinsmen and my fellow-pri-
 soners; who are of note among the apostles, and
 8. acknowledged Christ before me. Salute Am-
 9. plias, my beloved *friend* in the Lord. Salute Ur-
 banus, my fellow-labourer in Christ; and Stachys,
 10. my beloved *friend*. Salute Apelles, the approved
 11. in Christ. Salute the family of Aristobulus. Sa-
 lute Herodion, my kinsman. Salute those of the
 12. family of Narcissus, that are in the Lord. Salute
 Tryphæna and Tryphosa, who are labouring in the
 Lord. Salute the beloved Persis, who hath labour-
 13. ed much in the Lord. Salute Rufus, the chosen in
 14. the Lord; and his mother, *who is* also mine. Sa-
 lute Afyncritus, Phlegon, Hermas, Patrobas,
 Hermes, and the brethren that are with them.
 15. Salute Philologus and Julia, Nereus and his sister,
 and Olympas, and all the saints that are with
 16. them. Salute each other with a holy kiss. All
 the churches of Christ salute you.
17. Now I beseech you, brethren, mark them, that
 are making these divisions, and *laying* these stum-
 bling-blocks, contrary to the doctrine, which ye
 18. have learned; and avoid them. For such *men* are
 not servants of our Lord Jesus Christ, but of their
 own belly; and by kind words and fair speeches
 are

- Ch. xvi. are deceiving the hearts of the simple. For your
 v. 19. obedience is come abroad unto all: I rejoyce,
 therefore, in you on this account; and wish you
 to be wise unto goodnes, and uncorrupt concern-
 20. ing evil: and the God of peace will quickly tram-
 ple Satan under your feet. The favour of our
 Lord Jesus Christ *be* with you! Amen.
21. Timothy, my fellow-labourer, and Lucius and
 22. Jafon and Sosipater, my kinsmen, salute you. I
 Tertius, the writer of this epistle, salute you in the
 23. Lord. Gaius, my host and *that* of the whole
 church, saluteth you. Erastus, the city-steward,
 saluteth you; and Quartus, the brother.
25. Now unto him, who is able to establish you ac-
 cording to this gospel of Jesus Christ by me proclaim-
 ed, wherein a mystery hath been revealed, which
 26. was kept secret from the ages of old, but is now
 made plain by *the* scriptures of the prophets, and
 published to all the Gentiles, according to an ap-
 pointment of the everlasting God, for *their* obedi-
 27. ence to *the* faith: to God, only wise, *be* the glory,
 through Jesus Christ, for ever! Amen.

[illegible]

THE
FIRST EPISTLE OF
PAUL
TO
THE CORINTHIANS.

- Ch. i. **P**AUL, called *to be* an apostle of Jesus Christ
v. 1. by a divine appointment, and Sosthenes the
2. brother; to the church of God which is in Corinth, unto them who have been sanctified in Christ Jesus *and* called *to be* saints; to all in every place who take upon themselves the name of our Lord Jesus Christ, their *Lord* indeed as well as
3. our's; favour *be* unto you and peace from God our father and *our* Lord Jesus Christ!
4. I thank my God always concerning you for the favour of God, which hath been shewn you in
5. Christ Jesus; because in him ye are become rich in every thing, in all doctrine and all knowledge, according to the strong proof of Christ
6. among you: so that ye are come short of no gift; whilst ye are waiting for the manifestation of
7. our Lord Jesus Christ. God, by whom ye were called into a communion with his son Jesus Christ
8. our Lord, will keep his word: and will also
establish

Ch. i. establish you blameless unto *the* end, unto that day of our Lord Jesus Christ.

10. Now I beseech you, brethren! by the name of our Lord Jesus Christ, that ye all speak the same thing, and ~~that~~ there be no divisions among you; but *that* ye be fitted together in the same
11. mind and in the same purpose: for it hath been signified to me concerning you, my brethren, by the family of Chloe, that there are strifes among
12. you. Now I mean this; that each of you saith, I am of Paul; but I, of Apollos; but I, of Cephas;
13. but I, of Christ. Is Christ *then* divided? Was Paul crucified for you? Or were ye baptised in
14. the name of Paul? I thank God, that I baptised
15. none of you, but Crispus and Gaius: so that no one can say that I baptised unto my own name.
16. But I baptised also the family of Stephanus: *and* I am not aware that I baptised any one besides.
17. For Christ sent me not to baptise, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made of none effect.
18. For unto them, that are lost, the doctrine of the cross is foolishness; but a divine power unto us,
19. that are saved. For it is written: *I will destroy the wisdom of the learned, and set aside the understanding of the wise.* To what purpose *is* a wise man?
20. To what purpose *is* a scribe? To what purpose *is* a disputer of the present age? Hath not God made
21. the wisdom of this world folly? For, since the world by this wisdom knew not God, it pleased God in his wisdom to save the believers by this
22. foolishness, which we preach: so that, while Jews are asking for a sign, and Greeks are seeking

- Ch. i. ing wisdom, we are preaching a crucified Christ ;
 v. 23. to Jews a stumbling-block, and to Greeks foolishness : but unto them that are called, both to Jews and Greeks, a Christ of divine power and divine wisdom : for this foolishness of God is wiser than men, and this weakness of God is stronger than men. For observe those, that have been called, among you, brethren ; that not many of *them* are wise after *the* flesh, not many mighty, 27. not many of noble birth : but God hath chosen for himself the folly of the world to put the wise to shame ; and God hath chosen for himself the weakness of the world to shame the strong ; 28. and those of mean birth and those of no account hath God chosen for himself, and those who were 29. not, to do away those who were ; so that no flesh 30. can boast before him. But of him are ye, both righteousness and holiness and deliverance in Christ Jesus, who is become unto us wisdom from God : 31. so that, as it is witten, *Let him, who boasteth, boast in the Lord.*

- Ch. ii. Accordingly, brethren ! when I came unto
 v. 1. you, I came not with an excellency of speech or of wisdom, in declaring unto you the mystery of 2. God. For, *while* among you, I judged nothing to be knowledge, but Jesus Christ and him crucified. And I was with you in weakness and in fear 3. and in great trembling ; and my conversation and my preaching *was* not with persuasive words of man's wisdom, but with a demonstration of a 4. mighty spirit ; that your trust might not be in 5. human wisdom, but in divine power. Now we

- Ch. ii. proclaim a wisdom that is perfect ; not a wisdom of this age, nor of the mighty ones of this age,
7. who will come to nought : but we proclaim a mystery of divine wisdom, preordained by God, but hidden, before the ages, for our glory ;
 8. *a wisdom*, which none of the mighty ones of this time knew ; for, if they had known it, they would not have crucified the Lord of glory.
 9. But, as it is written, *What eye hath not seen, nor ear heard, nor the heart of man conceived, God prepared for them who love him* ; but revealed unto us by his spirit : for this spirit searcheth all things,
 10. even the depths of God. For who among men knoweth the *thoughts* of any man, save the spirit of that man, which *is* in him ? So likewise no one knoweth the *thoughts* of God, but the spirit
 11. of God. Now we have not received the spirit of the world, but the spirit which *is* from God ; that
 12. we may understand the gifts of God : which we declare also, not in words taught by human wisdom, but taught by a holy spirit, explaining spiritual things in spiritual *words*. But a carnal man receiveth not the things of the spirit of God, for they are foolishness unto him, and he cannot understand *them*, because they must be spiritually
 13. discerned. But the spiritual *man* discerneth every
 14. one, and is himself discerned by none. For who hath so known a divine counsel, as to be able to instruct him ? Now we are in possession of a counsel of Christ.

Ch. iii. And I, brethren ! was not able to speak unto
 v. 1, 2. you as unto spiritual *men*, but as unto carnal. I fed
 you,

Ch. iii. you, as babes in Christ, with milk, and not with

v. 3. meat; because ye were not then able *to bear it*, nor indeed are ye now able, since ye are still carnal.

For, whereas rivalry, and strife, and divisions, *are* among you, are ye not carnal; and do ye *not*

4. walk as a *carnal* man? For, while one is saying, I am of Paul; and another, I am of Apollos;

5. are ye not carnal? Who then is Paul, and who *is* Apollos; but ministers; through whom ye believed? Accordingly, as the Lord gave to each

6. *of us*, I set the plant, Apollos watered *it*; but

7. God made *it* grow. So then neither is the planter any thing, nor the waterer; but God

8. who giveth growth. Now the planter and the waterer are one thing; and each will receive his

9. own reward according to his own labour. For we are fellow labourers with God: ye are God's

10. tillage, *ye are* God's building. According to the office graciously conferred on me, as a wise master-builder I have laid a foundation, and another buildeth thereupon: but let each take heed how

11. he buildeth thereupon. For no one can lay another foundation instead of that already laid;

12. which is Jesus the Christ. Now, if any one build upon this foundation, gold, silver, precious stones,

13. wood, hay, stubble; each *man's* work will become manifest: for that day, when it is revealed with fire, will shew it; and that fire will prove

14. what the work of each *man* is. If the work of any one, which he hath builded upon *the founda-*

15. *tion*, remain; it will receive a reward. But, if the work of any one be burned up, it will be lost; and he will escape, but so as through a fire.

Know

Ch. iv. learn from us not to think above what is written: *and* that none may pride himself in any one

7. *teacher* against another. Should any one call thee to an account; what hast thou which thou dost not receive? And, if thou didst but receive, why
8. dost thou boast as if thou didst not receive? Are ye then already full with plenty? Are ye already become rich? Do ye reign as kings without us? I wish indeed ye did reign, that we also might
9. reign with you. For I think, that God hath brought us the apostles last upon the stage, as devoted to destruction: for we are made a spectacle
10. unto the world, to angels and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honour-
11. able, but we despised. To this very hour we continue both hungry and thirsty and naked; we are buffeted, and are driven from place to place:
12. we endure labour, by working with our own hands: when reviled, we give good words; when
13. reproached, we take it patiently; when rail-
ed at, we entreat: we are become as off-scour-
ings of the world, a refuse of all things, until
now.
14. I do not write these things, as commanding
you; but to admonish *you*, as my beloved chil-
15. dren. For, though ye may have ten thousand
guides in Christ, yet ye *have* not many fathers; for
16. I begat you in Christ Jesus through the gospel. I
beseech you, therefore, be ye imitators of me.
17. For this have I sent unto you Timothy, who is
my beloved and faithful son in *the* Lord, and will
bring to your remembrance my doctrines in

Christ,

Ch. lii. Know ye not, that ye are a temple of God; and
 v. 16, 17. *that* the spirit of God dwelleth in you? If any
 one corrupt this temple of God, him will God
 destroy: for this temple of God, which ye are, is
 18. holy. Let no one deceive himself. If any one
 among you have the reputation of being wise, let
 him become a fool in *the wisdom* of this age, that
 19. he may become wise *indeed*. Now the wisdom of
 this world is folly with God; for it is written,
 20. *Who taketh the crafty in their own cunning; and*
again, The Lord knoweth the reasonings of the wise,
 21. *that they are vain.* Therefore, let no one glory in
 22. men: for all things are your's; whether Paul, or
 Apollos, or Cephas, or *the* world, or life, or
 death, or things present, or things to come, all
 23. are your's; and ye are Christ's, and Christ is
 God's.

Ch. iv. Let a man so think of us as ministers of Christ,
 v. 1, 2. and stewards of divine mysteries. Now, for the
 rest, it is required of a steward, that he be faith-
 3. ful. But I make no account at all of being ques-
 tioned by you, or by man's judgement: nay, I do
 4. not even call myself to an account; for I am con-
 scious to myself of no *evil*; but he, who calleth
 5. me to an account, is the Lord. Wherefore,
 judge not any thing before the time of the Lord's
 coming; who will both bring to light the secrets
 of darkness, and will make manifest the counsels
 of *all* hearts; and then will each have praise from
 God.
 6. Now these things, brethren! have I applied to
 myself and Apollos for your sakes, that ye may
 learn

Ch. iv. Christ, how I teach every where in every church.

18. Now some are puffed up, as if I were not coming
 19. to you: but I will come unto you soon, if the
 Lord be willing; and I will discover, not the
 20. word of these boasters, but the power. For the
 21. kingdom of God is not in word, but in power.
 Which do ye choose? Shall I come unto you with
 * a rod? or with love, and a spirit of meekness?

Ch. v. Is then fornication certainly reported *to be a*

- v. 1. mong you; and such fornication, as *is* not even
 among the Gentiles, that one should marry his
 2. father's wife? And are ye puffed up? and have
 ye not rather mourned; that he, who hath done
 this deed, may be removed from among you?
 3. For I indeed, absent in body, but present in
 spirit, have already determined, as *if I were* pre-
 sent, concerning him, that hath so done this.
 4. In the name of our Lord Jesus Christ, when ye
 and I, *who am with you* in spirit, are gathered to-
 gether with the power of our Lord Jesus Christ;
 5. deliver this *man* unto Satan for a punishment of
 the flesh, that the spirit may be saved in the day
 of our Lord Jesus.
 6. This boasting of your's is not good. Are ye not
 aware, that a little leaven leaveneth the whole
 7. lump? Purge out, therefore, the old leaven, that
 ye may be a new lump, inasmuch as ye are un-
 leavened; for Christ is the passover, that was slain
 8. for us. Therefore, let us keep a festival; not with
 old leaven, nor with a bitter leaven of iniquity;
 but without leaven, in purity of mind, and in truth.

I wrote

Ch. v. I wrote to you in that letter not to keep com-

- v. 10. pany with fornicators: but not *meaning* altogether, the fornicators of this world, or the extortioners, or rapacious, or worshippers of images: for then
11. ye must needs go out of the world: but this is what I write unto you; not to keep company with a brother, if any *such* be a fornicator, or an extortioner, or a worshipper of images, or a railer, or a drunkard, or rapacious: with such an
12. one not even to eat. Now, is it for me to judge
13. even them that are without? No: *but* judge ye them that are within; (for them, that are without, God will judge) and take away from among you that wicked person,

Ch. vi. Doth any one of you, who hath a dispute with

- v. 1. his friend, dare to go to law before the heathen,
2. and not before the saints? Know ye not that the saints will judge the world? But, if the world will be judged by you, these mean tribunals be-
3. come *you* not. Know ye not that we shall judge angels? how much more the affairs of this
4. life? Therefore, whilst ye have tribunals for the affairs of this life, do ye make them, who are of
5. no account in the church, *your* judges? I speak to your shame. Is there not then a single wife
6. *man* among you, who is able to determine a
7. *dispute* between his brethren; but brother goeth
8. to law with brother, even before unbelievers? Certainly, however, there is some defect among you, that ye go to law with each other *at all*. Why do ye not rather suffer yourselves to be de-
8. frauded? Whereas yourselves wrong and defraud

- Ch. vi. even *your* brethren. Know ye not then, that *the*
9. unjust will not inherit *the* kingdom of God? Do not deceive yourselves: neither fornicators, nor worshippers of images, nor adulterers, nor impure abusers of themselves with themselves and
 10. men, nor thieves, nor extortioners, nor drunkards, nor revilers, nor rapacious, will inherit *the* king-
 11. dom of God. And such were some of you; but
* ye have washed yourselves, but ye are become holy, but ye are made righteous, by the name of the Lord Jesus and by the spirit of our God.
 12. All things are lawful unto me, but all things are not profitable: all things are lawful to me, but I will not be brought under the power of any
 13. thing. Meats *are* for the belly, and the belly for meats; but God will destroy both it and them. Now the body *is* not for fornication, but for the
 14. Lord: and the Lord for the body. And, as God raised the Lord to life, he will also raise up you
 15. by the same power. Are ye not aware, that your bodies are members of Christ? Shall I then take these members of Christ to make *them* members
 16. of a harlot? By no means. And know ye not, that he, who joineth himself unto a harlot, is one body *with her*? for, saith *the scripture*, *The two*
 17. *will be one flesh*. But he, who joineth himself unto the Lord, is one spirit *with him*,
 18. Flee fornication: every *other* sin, which a man may commit, is without the body; but the fornicator
 19. sinneth against his own body. Are ye not then aware, that your body is a temple of the holy spirit within you; of which ye receive from God, and are not
 20. your own? for ye were bought with a price. Glorify, there-

Ch. vi. therefore, God with your body and with your spirit ;
for they are God's.

Ch. vii. Now, concerning the things whereof ye wrote

- v. 1. unto me, it is better for a man not to take a wife.
2. But, because of fornication, let each *man* have his own wife, and each *woman* have her own husband.
3. Let the husband give unto the wife the benevolence that is due ; and in like manner also the wife
4. unto the husband. The wife hath not the power over her own body, but the husband ; and, in like manner, even the husband hath not the power over his
5. own body, but the wife. Deprive not each other unless by consent for a season ; that ye may be at leisure for fasting and for prayer ; and come together again, lest Satan tempt you through the incontinence of your flesh. But this I speak by permission, not by commandment. For I wish all men to be as I myself also *am* : but each hath his own gift from God ; one after this manner, and another
8. after that. But I say to the unmarried and the widows ; It is better for them to continue as I
9. also *am*. But, if they have not continence, let them marry : for it is better to marry than to be on fire.
10. But those already married I charge : yet not I,
11. but the Lord : Let no wife separate herself from *her* husband. Now, if she should even separate herself, let her remain unmarried, or be reconciled to *her* husband : and, Let no husband put away *his* wife.
12. But to the rest I am speaking, not the Lord. If any brother have a wife *that is* an unbeliever, and they mutually agree to dwell together, let him not

- Ch. vii. put her away. And let no wife also, if they mutually agree to dwell together, put away a husband
- v. 13. *that is* an unbeliever. For that unbelieving husband is made holy by *his* wife; and that unbelieving wife is made holy by *her* husband: else your children would be unclean; whereas they are holy.
14. And how canst thou tell, O! wife, but thou mayest save *thy* husband? Or how canst thou tell, O! husband, but thou mayest save *thy* wife? But, if the unbelieving *wife or husband wish* to separate themselves, let them separate; no brother, or sister, is a slave in such *cases*: moreover, God called us
15. to peace. So then, as God hath distributed to each, as the Lord hath called each, so let *every one*
16. walk; and so enjoin I in all the churches. Was any one called *when* circumcised? let him not alter his circumcision. Was any one called in uncircumcision? let him not circumcise himself. Circumcision is nothing, and uncircumcision is nothing; but an observance of God's
17. commandments *is every thing*. Let each continue in the condition, wherein he was called,
18. Wast thou called *when* a slave? care not for it: yea, even if thou canst be free, continue as thou
19. art. For the slave, that was called in *the* Lord, is the Lord's free-man: and, in like manner, he who
20. was called *when* free, is a slave of Christ. Had ye bought your freedom? become not slaves to men.
21. In that *condition, therefore*, brethren, wherein each was called, let him continue with God.
22. Now, concerning young unmarried people, I have no commandment of *the* Lord; but I will give an opinion, as *a man* mercifully favoured with
23. a trust from *the* Lord. It is better therefore, I think,

Ch. vii. think, on account of the present troubles, it is better for a man to continue as he is. Art thou bound unto a wife? seek not to be loosed. Art thou free from a wife? seek not a wife. If, however, thou marry, thou hast not done amiss; and, if the virgin marry, she hath not done amiss; though such will have trouble in the flesh: but I spare you. This, however, I say, brethren; the time henceforth is straightened: so that they, who have wives, should be as though they had none; and they, who weep, as though they wept not; and they, who rejoice, as though they rejoiced not; and they, who buy, as possessing not; and they, that use this world, as not using it to excess: for the fashion of this world is passing away; and I wish you to be without anxiety. The unmarried *man* is anxious about the things of the Lord, how he may please the Lord: but the married *man* is anxious about the things of the world, how he may please his wife; and is distracted. The unmarried woman also, and the virgin, is anxious about the things of the Lord, that she may be holy both in body and mind: but the married *woman* is anxious about the things of the world, how she may please *her* husband. Now I say this for your own good; and not that I may cast a snare over you; but for decency, and for an attendance upon the Lord without distraction. But, if any one apprehend a dishonour from his virginity continued beyond the time; it ought so to be, let him do what he pleaseth, he doeth not amiss, let *such* marry. But he, who continueth stedfast in his heart, having no necessity, but hath power over his own will, and is determined in his

Ch. vii. heart to keep his virginity, doeth well. So then
 v. 38. even he, who giveth *it* in marriage, doeth well ; but
 39. he, who giveth *it* not in marriage, doeth better. A
 wife is bound by law as long as her husband liveth :
 but, if her husband fall asleep, she is free to marry
 40. whom she pleaseth, *but* only in *the* Lord. She will
 be happier, however, if she continue as she is, in
 my opinion ; and, I think, even I have a divine
 . spirit.

Ch. viii. Now concerning idol-sacrifices, do we under-
 v. 1. stand *this matter*, because we all have knowledge ?
 This knowledge puffeth up, but love improveth.
 2. But, if any one have the credit of knowing any
 thing, he knoweth nothing yet as he ought to
 3. know. But, if any one love God, he knoweth *this*
 4. *matter* truly. Concerning therefore the eating of
 idol-sacrifices, we know that a worldly idol is no-
 5. thing ; and that there is no God but one. For,
 though there be gods, both cœlestial and terrestrial,
 by name : (as there are many gods and many lords
 6. *of this sort*) to us there *is* but one God, the father,
 from whom *are* all things, and we for him ; and
 one Lord Jesus Christ, through whom *are* all things,
 7. and we through him. But all *have* not this know-
 ledge : for some, accustomed to the idol, eat as
 of an idol-sacrifice to this hour ; and their con-
 8. science, being weak, is defiled. But *our* food will
 not bring us into judgement before God : for nei-
 ther, if we eat not, shall we gain any advantage ;
 9. nor, if we eat, shall we suffer any loss. But take heed,
 lest this power of your's become by any means a
 10. stumbling-block to the weak. For, if any one see
 thee,

Ch. viii. thee, who hast knowledge, sitting at meat in an idol-temple, will not the conscience of that *man*, as he is weak, be emboldened to eat the idol-sacrifices? And *so* thy knowledge will destroy this weak brother, for whom Christ died. Now, when ye sin thus against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if food draw my brother into sin, I will not eat flesh for ever, that I may not draw my brother into sin.

Ch. ix. Am I not a free *man*? Am I not an apostle?

- v. 1. Have I not seen Jesus Christ our Lord? Are not
2. ye my workmanship in *the* Lord? If I be not an apostle unto others, yet doubtless I am to you: for ye are the seal of my commission from *the* Lord.
3. Mine answer to them, who question me, is this:
- 4, 5. Have we not power to eat and to drink? Have we not power to take with us a sister *for* a wife, as well as the rest of the apostles and the brethren of
6. the Lord and Cephas? Or have I and Barnabas
7. alone no power to leave off labouring? Who ever goeth to war at his own charges? Who planteth a vineyard, and doth not eat of it's fruit? Or who tendeth a flock, and eateth not of the milk of that
8. flock? Say I this *on the authority* of man? Doth not
9. the law say it also? For it is written in the law of Moses: *Muzzle not an ox, whilst he is treading out*
10. *the corn*. Doth God care for the ox *only*? Or doth he certainly say *this* for our sakes *also*? For our sakes, no doubt, it was written; because the ploughman should plough in hope, and the thresh-
11. er *be* in hope of partaking. If we have sown in you these spiritual things, *is it* a great matter if we

Ch. ix. reap from you those carnal things? Since others,
 v. 12. by this authority, are partakers of you, *ought* not
 we rather? Nevertheless, we have not used this
 authority, but endure all things, that we may cause
 13. no hindrance to the gospel of Christ. Know ye
 not, that they, who perform the services of the
 temple, live by the temple? *and that* they, who at-
 14. tend at the altar, partake of the altar? And, after
 the same manner, hath the Lord appointed that
 the preachers of the gospel should live by the gos-
 15. pel. But I have used none of these things: nor
 do I write thus, that it should be so done unto me;
 for it were better for me to die, than that any one
 16. should deprive me of this satisfaction. I cannot
 glory indeed in *thus* preaching the gospel; because
 a necessity lieth upon me: alafs! for me, if I preach
 17. not the gospel! For, if I do this willingly, I have
 a reward: but, if I am entrusted with an office
 18. without my consent, what is my reward then? to
 make the gospel of Christ, whilst I preach *it*, with-
 out charge, in not using to the utmost my privilege
 19. in the gospel. For, when I was free from all *men*,
 I made myself a slave to all, that I might gain the
 20. more. Accordingly, to the Jews I became as a
 Jew, that I might gain Jews: to those under a law,
 as under a law, that I might gain those under a
 21. law: to the lawless, as lawless; (though not lawless
 before God, but under the law of Christ) that I
 22. might gain *the* lawless. To the weak I became as
 weak, that I might gain the weak. I am become
 23. all things to all men, that I may save all. And all
 this I do for the gospel, that I may become a joint-
 24. partaker *with others* of it. Do ye not observe, of
 the

Ch. ix. the runners in a race, that all run, but one *only* receiveth the prize? So run ye *also*, that ye may win.

25. Now every candidate is temperate in all things: and they indeed to obtain a crown, that will fade

26. away; but we, an unfading *crown*. I therefore so

27. run, as one not doubtful *of the prize*; I so fight, as one that striketh not *the air only*: but I bruise my body and keep it under; lest by any means, after proclaiming others *to be conquerors*, I myself should lose the prize.

Ch. x. Moreover, brethren, I wish you to observe, that

v. 1. all our fathers were under the cloud, and all past

2. through the sea, and all were baptised unto

3. Moses in the cloud and in the sea; and all ate

4. the same spiritual food, and all drank the same spiritual drink; for they were drinking of a spiritual rock which followed *them*: and that rock

5. was the Christ. With most of them, however, God was not well pleased; for they were over-

6. thrown in the wilderness. Now these things are patterns for us, that we may not lust after hurtful

7. things, as they also lusted: nor, like some of them, worship images; as it is written: *The people sat*

8. *down to eat and to drink, and rose up to play*. Neither let us commit fornication, as some of them committed; and fell in one day three and twenty

9. thousand. Neither let us weary out God with trials, as some of them also tried *him*; and perished

10. by serpents. Neither do ye murmur, as some of them also murmured; and perished by the destroyer.

11. Now all these things befel them, and were written to admonish us, upon whom the ends of the ages

are

- Ch. x. are come. Wherefore, let him, who thinketh
 v. 12. himself to stand, beware lest he fall. No trial
 13. hath come upon you, but such as is common to
 man : and God may be relied on, that he will not
 suffer you to be tried above your ability ; but with
 the trial will also give you power to bear *it's* effects.
 14. Wherefore, my beloved *brethren!* flee from
 15. image-worship. I am speaking unto *men* of un-
 16. derstanding : judge ye what I say. That cup of
 blessing, *over* which we bless *God*, is it not a par-
 taking of the blood of Christ ? The loaf, which we
 break, is it not a partaking of the body of Christ ?
 17. As *there is* one loaf, *so* we are all *but* one body : for
 18. we all partake of that one loaf. Consider the car-
 nal *ordinances of* Israel. Do not they, that eat
 the sacrifices, partake in common of the altar ?
 19. What then do I mean ? that an idol is any thing,
 20. or that an idol-sacrifice is any thing ? *By no means* ;
 but that the Gentiles offer *their* sacrifices to dæ-
 mons, and not to God ; and I do not wish you to
 21. partake in the worship of these dæmons. Ye can-
 not drink a cup of *the* Lord and a cup of dæmons :
 ye cannot partake of a table of the Lord and a
 22. table of dæmons. Do we wish then to provoke
 23. the Lord to jealousy ? Are we stronger than he ? All
 things are lawful, but all things are not profitable :
 all things are lawful, but all things do not contri-
 24. bute to improvement. Let no one seek his own
good, but let each *seek* the *good also* of his neigh-
 25. bour. Eat whatsoever is sold in the shambles,
 26. asking no questions for conscience' sake : for the
 27. earth is the Lord's, and the fulness thereof. But,
 if any unbeliever invite you, and ye wish to go, eat
 whatsoever

- Ch. x. whatsoever is set before you ; asking no questions
 v. 28. for conscience' sake. But, if any one say unto
 you, This is an idol-sacrifice : eat not *of it*, be-
 cause of him, who informed *thee*, and for con-
 29. science' sake : I mean not *so much* thine own con-
 science, as that of thy neighbour : for why should
 my liberty be condemned by another's conscience ?
 30. But, if I partake with thankfulness, why am I evil-
 31. spoken of for what I am thankful for ? Whether,
 therefore, ye eat or drink, or whatsoever ye do, do
 32. *it* all to *the* glory of God. Put no stumbling-
 block before Jews, or Greeks, or the church of
 33. God ; even as I please all *men* in all *things*, not
 seeking mine own advantage, but *the advantage* of
 Ch. xi. all, that they may be saved. Be ye imitators of
 v. 1. me, as I also am of Christ.

2. Now I praise you, brethren, for remembering
 me in all *things*, and holding fast the doctrines as I
3. delivered them unto you. And I wish you to
 know, that Christ is the head of every man ; and
 that the man *is the* head of the woman ; and that
4. God *is the* head of Christ. Every man, who pray-
 eth or teacheth with *his* head covered, dishonoureth
 his head : but every woman, who prayeth or
5. teacheth with *her* head uncovered, dishonoureth her
 head ; for it is the same *thing* as if she were shorn.
6. For, if a woman be not covered, let her cut off her
 hair : but, as *it is* shameful for a woman to cut off
 her hair, or to shave herself, let her keep herself
7. covered. For a man ought not to cover his head,
 as he is a glorious image of God ; but woman is
8. a glorious *image* of man. For man came not from
9. woman, but woman from man : nor was man
 created

Ch. xi. created for the woman, but woman for the man.

- v. 10. For this cause ought the woman to have a veil upon
 11. *her* head on account of the messengers. But neither
 12. *are* men to be separated from women, nor women
 13. from men, in *the* Lord. For, as the woman *was*
 14. from the man, so also *is* the man by the woman :
 15. and all *things are* from God. Determine for your-
 16. selves. Is it becoming for a woman to pray unto
 17. God uncovered? Doth not nature herself teach
 18. you, that, if a ~~man~~ have long hair, it is a disho-
 19. nour to him ; but that, if a woman have long hair,
 20. it is a credit to her? since that hair was given for
 21. a veil. If any one, however, love contention, *nei-*
 22. *ther* we nor the church of God allow this custom.
 23. And such is my charge *to you*.

- But I praise you not, that your assemblies are
 24. not for the better, but for the worse. For, first of
 all, when ye come together in the church, I hear
 that there are divisions among you : and I partly
 25. believe it. For indeed there must be parties
 among you, that the approved among you may be-
 26. come manifest. So then, when ye meet together,
 27. *it* is not to eat a supper of the Lord : because, at
 the eating of it, each taketh first his own supper ;
 28. and one is hungry, and another is drunken. Have
 ye not houses to eat and to drink *in* ? Or do ye de-
 29. spise the church of God, and shame the poor?
 What can I say unto you? Shall I praise you in
 30. this? I praise you, not. For I received from the
 Lord, what also I delivered to you, that the Lord
 Jesus, on the night when he was going to deliver
 31. himself up, took a loaf; and, when he had given
 thanks, brake *it*, and said, "Take, eat; this is my
 " body,

Ch. xi. "body, which is given for you : do this in remem-
 v. 25. "brance of me." In the same manner also *he took*
 the cup after supper : and said, " This cup is the
 " new covenant of my blood : this do in remem-
 26. " brance of me." For, as often as ye eat this loaf,
 and drink this cup, ye make a declaration of the
 27. Lord's death 'till he come. Wherefore, whosoever
 shall eat this loaf or drink this cup of the Lord
 unworthily, *he* is blameable *on account* of the body
 28. and blood of the Lord. But let a man approve him-
 self, and eat accordingly of that loaf and drink of
 29. that cup : for he, that eateth and drinketh unworthi-
 ly, eateth and drinketh punishment to himself ; as
 he maketh no difference between the body of the
 30. Lord. For this cause many of you are weakly and
 31. sick, and not a few are falling asleep. For, if ye
 yourselves had made a difference, ye would not
 32. have been so punished : but this punishment from
 the Lord is a lesson to us, that we may not be con-
 33. demned with the world. Wherefore, my bre-
 thren, when ye come together to eat *this supper*,
 34. wait for each other ; and, if any one be hungry, let
 him eat at home : that ye come not together unto
 punishment. And the other things I will set in
 order, when I come.

Ch. xii. Now concerning these spiritual persons, bre-
 y. 1, 2. thren, I would not have you ignorant. Ye know,
 that ye were Gentiles, carried away unto those
 3. dumb idols, even as ye were led. Wherefore, I
 let you know, that no one, speaking with a divine
 spirit, saith that Jesus *should be* rejected ; and no
 one can say, that Jesus *is the* Lord, but by a holy
 spirit.

Ch. xii. spirit. Now there are *various* distributions of gifts,
 v. 4, 5. but the same spirit ; and there are *various* distribu-
 6. tions of services, but the same Lord ; and there
 are *various* distributions of operations, but the same
 7. God causeth all these operations in all. And the
 manifestation of the spirit is given to each as it is
 8. expedient. For unto one is given by the spirit a
 word of wisdom ; and to another, a word of know-
 9. ledge, according to the same spirit ; and to an-
 other, faith, by the same spirit ; and to another,
 10. gifts of healing, by the same spirit ; and to an-
 other, workings of miracles ; and to another,
 teaching ; and to another, discernment of spirits ;
 and to another, *different* kinds of languages ; and
 11. to another, an interpretation of languages. But
 all these operations are from this one same spirit,
 12. distributing severally to each as it pleaseth. For,
 as the body is one, and hath many members, but
 all these members of this one body, *which* are
 13. many, are *but* one body ; so too *is* Christ. For we
 were all baptised in one spirit into one body ;
 whether Jews or Greeks, whether slaves or free-
 14. men : and all received drink from one spirit. For
 15. indeed the body is not one member, but many : *so*
that, if the foot should say, Because I am not a
 16. hand, I am not of the body ; it is by no means on
 this account not of the body. And, if the ear
 should say, Because I am not an eye, I am not of
 the body ; it is by no means on this account not
 17. of the body. If the whole body *were* eye, where
would be the hearing ? If the whole *were* hearing,
 18. where *would be* the smell ? Accordingly, therefore,
 God disposed the members severally in the body,

as

Ch. xii. as he pleased. Now, if all the members were
v. 19, 20. one, what *would become* of the body? But, as it is,

21. *there are many members, and one body.* So an eye cannot say to the hand, I have no need of thee: or, again, the head to the feet, I have no

22. need of you. So far from it, those members of the body, which seem of less importance, are the more

23. necessary: and to what we think the less honourable *members* of the body, *to them* we give more abundant honour: and our uncomely *members* obtain more

24. abundant respect. For our comely *members* have no need *of honour*; but God hath tempered the body together, by giving greater honour to those

25. *members*, which wanted *it*; that there may be no division in the body, but that the members may

26. have the same anxiety for each other: so that, if one member suffer, all the members suffer with *it*; and, if one member receive honour, all the mem-

27. bers rejoice with *it*. Now ye are Christ's body,

28. and severally members *thereof*. And God hath appointed in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, *different* kinds of

29. tongues. Are all apostles? Are all prophets? Are all teachers? Have all miracles? *Have* all

30. gifts of healing? Do all speak with *different* languages? Do all interpret?

31. Now ye are ambitious of the greater gifts; I will shew you, therefore, a much better way *for*

Ch. xiii. *your ambition*: *for*, though I speak with the lan-

v. 1. guages of men and of angels, and have not love, I am *but* sounding brass, or a tinkling cymbal.

2. And, though I have a *gift* of teaching, so as to understand

Ch. xiii. derstand all the mysteries and all the knowledge of *the gospel* ; and, though I have all *it's* faith, so as to remove mountains ; but have not love, I am

3. nothing. Yea, though I give in portions all my substance to nourish others ; and, though I give up my body, so as to have cause of boasting ; but have
4. not love, I am benefited nothing. This love is forbearing *and* kind ; this love quarrelleth not ; this
5. love is not rash, nor puffeth itself up, nor behaveth with indecorum, nor seeketh it's own *advantage*,
6. nor is easily provoked, nor thinketh upon evil, nor rejoiceth in falshood, but rejoiceth in the truth :
7. is contented at all times, full of trust at all times,
8. full of hope at all times, patient at all times. This love will never fail ; whereas teaching will be done away, languages will be silent, and knowledge
9. will be destroyed. For our knowledge is imperfect, and our teaching is imperfect : but, when perfection is come, then will these imperfections
10. be done away. So, whilst I was a child, I talkt like a child, I had the dispositions of a child, I reasoned like a child : but, when I became a man, I
11. left off these *manners* of the child. For now indeed I see through a glasse with uncertainty ; but then *I shall see* face to face : now I know imperfectly ; but then I shall know others, as they also
12. have known me. So then there continueth faith, hope, love ; these three : but the best of these is
13. love.

Ch. xiv. love. Follow after this love.

- v. 1. Moreover, be ambitious of the *gifts* of the spirit ;
2. but especially of *the gift* of teaching. For he, who speaketh with a *different* language, doth not speak unto men, but unto God : because no one under-

Ch. xiv. standeth *him*, and he speaketh mysteries to himself

v. 3. *only*; whereas the teacher speaketh to others im-

4. provement and exhortation and comfort. He, who speaketh with a *different* language, improveth himself *only*; but the teacher improveth a *whole* church.

5. I wish indeed, that ye all spake with *different* languages, but rather that ye should teach: for the teacher is better than him, who speaketh with *different* languages; unless he interpret, that the

6. church may receive improvement. Accordingly, brethren, should I come unto you speaking with *different* languages, what shall I profit you, unless I speak to you, either by revelation, or with knowledge, or with instruction, or in doctrine?

7. In like manner, those things without life, that give a sound, such as a pipe or a harp, except they give distinct sounds, how shall the tune of the pipe or

8. of the harp be known? For, if a trumpet also give an uncertain sound, who will prepare himself for bat-

9. tle? And, in the same manner, ye, who speak with a *different* language, except ye speak plainly, how can your speech be understood? ye will continue

10. talking to *the air only*. There are I know not how many kinds of languages in *the* world; but none

11. of them *is* without it's meaning. Therefore, if I know not the power of the language, I shall be a barbarian to the speaker, and the speaker a barbarian to

12. me. So then, as ye are ambitious of spiritual *gifts*, be desirous of abounding *in them* to the improvement

13. of the church: and, therefore, let him, who speaketh with a *different* language, pray so as to

14. interpret. For, if I pray with a *different* language, my mind prayeth, but my understanding yieldeth

Ch. xiv. no fruit. What then is *to be done*? I will pray

v. 15. with the mind, I will pray with the understanding also: I will sing praises with the mind, and I will

16. sing praises with the understanding also. For, if thou blest *God* to thyself *only*, how shall the unlearned *hearer* say, Amen! after thy thanksgiving, when he understandeth not what thou art saying?

17. For thou indeed givest thanks well, but thy neigh-

18. bour is not improved. I thank God, I speak

19. with languages better than you all: but, in a congregation, I had rather speak five words with my understanding, so as to instruct others also, than

20. ten thousand words in a *different* language. Brethren, be not children in *your* understandings: be even babes in malice, but men in *your* understand-

21. ings. It is written in the law, *With the tongues and with the lips of strange nations will I speak unto this people; but even thus will they not listen to me,*

22. *saith the Lord*: so that these *different* languages are a sign, not to the believers, but to the unbelievers; and *our* teaching, not to the unbelievers,

23. but to the believers. If, therefore, the congregation be met together, and all be speaking with languages, and some unlearned *men* or unbelievers

24. come in, will they not say that ye are mad? But, if all be teaching, and any unbeliever or unlearned *man* come in, he is led by all to conviction, he

25. is led by all to an examination of himself: the thoughts of his heart are made manifest; and he accordingly falleth on *his* face to worship God, shewing thereby that God is indeed among you.

26. What then, brethren, is *to be done*? When ye come together, hath any of you a psalm, hath he doctrine,

Ch. xiv. doctrine, hath he a language, hath he a revelation, hath he an interpretation? let all be done unto

27. improvement. If any one speak with a language, *let it be* by two, or at the most by three, and in
28. turn; and let one interpret: but let him be silent in a congregation, unless there be an interpreter;
29. and let him speak to himself and to God. Let also two or three teachers speak, and the rest determine. And, if a revelation be made to another,
30. who is sitting down, let the first be silent. For ye may all teach one by one, that all may learn, and
31. all may be admonished; and *the* spirits of teachers
32. be subject to teachers; (for God hath nothing to do with confusion, but with peace): and so in all the assemblies of the saints.

34. Let women be silent in your assemblies: for they are not permitted to speak, but must be in subjection; as the law also commandeth. And, if they wish to learn any thing, let them ask their own husbands at home; as it is dishonourable for a woman to speak in a congregation.

36. What? did the word of God come forth from you? or hath it reached you only? If any one have the character of a teacher, or of a spiritual person, he will acknowledge, that what I am writing to you are commandments of the Lord; but, whoso doth not acknowledge *this*, let him be unknown, *as a spiritual person*.

39. Wherefore, brethren! be zealous of *the gift of* teaching, and be no hindrance to speaking with languages; but let all things be done decently and in order.

Ch. xv. Now I wish you to consider, brethren! to what

- v. 1. purpose I preacht these glad tidings, which I did preach unto you, which also ye received, and on which ye stand, and by which ye must be saved ;
 2. if ye maintain them not : for then ye believed in vain.

3. For I delivered unto you as a principal thing, such as I indeed received it, that Christ died for
 4. our sins, according to the scriptures ; and that he was buried, and that he was raised to life on the
 5. third day, according to the scriptures ; and that he was seen by Cephas, *and* then by the twelve.
 6. Afterwards he was seen by above five hundred brethren at once ; of whom the greater part is
 7. yet alive, though some are fallen asleep. Afterwards he was seen by James, *and* then by all the
 8. apostles. Now last of all, he was seen by me also, as the one born out of due time : for I am the least
 9. of the apostles, unworthy to be called an apostle,
 10. because I harass the church of God. But, by extraordinary favour, I am what I am ; and this favour of God towards me was not vain, because I laboured more abundantly than they all : yet not I, but that favour of God, which *was* with me.
 11. Whether, however, I or they *have laboured*, such is our preaching, and such was your belief.
 12. Since *then* the resurrection of Christ from *the* dead is *thus* proclaimed, why say some among you,
 13. that there is no resurrection of *the* dead ? Now, if there ~~be~~ no resurrection of the dead, neither hath
 14. Christ been raised : and, if Christ have not been raised, then is our preaching vain, and your belief
 15. *is* also vain. Nay, we are detected also of false testimony

Ch. xv. testimony concerning God ; because we testified of God, that he raised up the Christ ; whom he did
 16. not raise up : for, if *the* dead be not raised up, nei-
 17. ther hath Christ been raised : and, if Christ have not been raised, your belief *is* vain ; ye are yet in
 18. your sins. Then they also, who have fallen asleep
 19. in Christ, are lost ; and we, since in this life we have no hope but in Christ, are more wretched than all *other* men.

20. But indeed Christ hath been raised from *the*
 21. dead ; a first-fruits of them, who sleep. For, since by a man *came* death, by a man *will* also be
 22. a resurrection of the dead : for, as by Adam all
 23. die, even so by Christ will all be made alive. But each in his own order : Christ, a first-fruits ; next they, that are Christ's, at his coming.

24. Then *will* the end *be*, when God the father delivereth up the kingdom *to him* ; during which he will destroy all dominion and all authority and
 25. power : for he will reign 'till he hath put every
 26. enemy under his feet : inasmuch as *God* hath put
 27. all things under his feet : and *so* the enemy death will be destroyed at last. Now, when *the scripture* saith, *All things are put under him*, it manifestly means *a subjection* besides *the subjection to him*, who put
 28. all these things under *Christ*. But the son himself, when all these things are put under him, will also submit to God, who put all things under him ; that God may be all in all.

29. Besides, what advantage above the *other* dead will they have, who are submitting constantly to baptism ? Why indeed are they *thus* baptised, if
 30. *the* dead will certainly live no more ? Why should

Ch. xv. we too expose ourselves to *the* danger of *this* bap-

v. 31. *tism* every hour? I die daily on account of the boastful confidence, which I have in Christ Jesus

32. our Lord. And, though I fought, as far as a man could, with beasts at Ephesus, what advantage *shall* I *have*? If *the* dead will not be raised, let

33. us eat and drink, for to-morrow we die. Do not deceive yourselves: bad company corrupts good

34. manners. Be sober unto righteousness, and mistake not: for some have no knowledge of God. I speak *this* to your shame.

35. But some one will say, Why are the dead raised

36. up? and, With what body must they come? Thou foolish *man!* *that*, which thou sowest, is not brought

37. to life, except it die: and *that*, which thou sowest, is not sown the body, which it will be, but a bare grain; of wheat, perhaps, or one of the other

38. *grains*: and God giveth it a body as he pleaseth;

39. and to each of these seeds it's peculiar body. All flesh is not the same flesh; but *there is* one flesh of men, and another flesh of beasts, and another of

40. birds, and another of fishes. *There are* also heavenly bodies and earthly bodies; but the glory of the heavenly *is* one, and that of the earthly *is* another,

41. *There is* one brightness of *the* sun, and another brightness of *the* moon, and another brightness of *the* stars: even one star excelleth another star in

42. brightness. So *will* the resurrection of the dead also *be*. *Man* is sown unto corruption; he is raised

43. in incorruption; he is sown in dishonour; he is raised in glory; he is sown in weakness; he is

44. raised in power: he is sown an animal body; he is raised a spiritual body. There is an animal
body,

Ch. xv. body, and there is a spiritual body ; and thus faith
 v. 45. the scripture: *The first man Adam became a living
 soul* : but the last Adam *is* a spirit, that giveth life.
 46. The spiritual, however, *was* not first, but the ani-
 47. mal ; and afterward the spiritual. The first, a man
 from *the* ground, *was* dust : the second, a man
 48. from heaven, *was* heavenly. They, that *are* earthy,
are like the *Adam* of the ground ; and they, that
 49. *are* heavenly, like him from heaven. And, as we
 have borne the likeness of the earthy *man*, we shall
 50. also bear the likeness of the heavenly. I mean
 this, brethren ! that flesh and blood cannot inherit
 a divine kingdom ; nor will this corruption inhe-
 51. rit the incorruption *thereof*. Behold ! I tell you a
 mystery : we shall not all die indeed, but we shall
 52. all be changed, in a moment, in the glance of an
 eye, at the last trumpet ; for the trumpet will
 sound, and the dead will be raised incorruptible,
 53. and we shall be changed. For this corruptible
 54. must be clothed with incorruption, and this mor-
 tal *must* be clothed with immortality. But, when
 this corruptible shall be clothed with incorrup-
 tion, and this mortal shall be clothed with im-
 mortality ; then will that scripture be fulfilled,
 55. *Death is swallowed up in victory*. O ! Grave, where
 56. *is* thy victory ? O ! Death, where *is* thy sting ? The
 sting of Death *is* sin, and the power of sin *is* the
 57. law. But thanks *be* to God, who giveth us the
 58. victory through our Lord Jesus Christ ! There-
 fore, my beloved brethren ! be ye steadfast, immove-
 able, always abounding in the work of the Lord ;
 knowing, that your labour will not be vain in *the*
 Lord.

Ch. xvi. Now concerning the collection for the saints, do

- v. 1. ye also follow, on the first *day* of the week, my or-
2. ders to the churches of Galatia. Let each of you lay by him in store according to his ability; that
3. collections may not be made, when I come. Now, when I come, whomsoever ye shall approve, them will I send with letters to carry your liberality un-
4. to Jerusalem; but, if it be worthy of my going
5. also, they shall go with me. I will come to you, when I have gone through Macedonia; for I mean
6. to go through Macedonia. But it may be that I shall continue with you, and even pass the winter with *you*; that ye may send me forwards whi-
7. thersoever I shall go. For I do not choose to see
8. you now, in passing *only*; as I hope to stay some
9. time with you, if the Lord permit. But I shall
10. stay at Ephesus until the Pentecost: for a great door of employment is opened to me, and *there are*
11. many opposers. Now, if Timothy come, take care that he continue without fear among you; for he is performing the work of *the* Lord, as I al-
12. so am. Let no one, therefore, set him at nought; but send ye him forwards in peace: for I am ex-
13. pecting him with the brethren. Now concerning *our* brother Apollos, I earnestly desired him to go unto you with the brethren: but it was not his wish altogether to go at this time; but he will go
14. at a convenient season. Be watchful; stand fast in the faith; acquit yourselves like men; strength-
15. en yourselves. Let all things be done *by* you in love.
15. But I exhort you, brethren! with respect to the family of Stephanus, (for ye know that ~~it~~ is a first-fruits

- Ch. xvi. fruits of Achaia, and *that* they have given themselves up to relieve the saints) to submit yourselves unto such, and to every one that helpeth us in our labours. I am glad at the coming of Stephanus and Fortunatus and Achaicus, because, what was wanted on your part, they have supplied; for they refreshed my spirit and your's: acknowledge, therefore, such *men*.
19. The churches of Asia salute you. Aquila and Priscilla, with the congregation in their house, send you many salutations in *the* Lord. All the brethren salute you. Salute each other with a holy kiss. The salutation of *me* Paul with mine own hand. If any love not the Lord Jesus Christ, let him be separated *from you*. Our Lord is coming. The favour of our Lord Jesus Christ *be* with you! My love *be* with you all in Christ Jesus! Amen.

THE
SECOND EPISTLE OF
PAUL
TO
THE CORINTHIANS.

- Ch. i. **P**AUL, an apostle of Jesus Christ by a divine appointment, and Timothy *our* brother, unto the church of God, which is in Corinth, and to all the
- v. 1. 2. saints in Asia : favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ !
3. Blessed *be* the God and father of our Lord Jesus Christ ! the father of mercies and God of all comfort ; who giveth us comfort in every affliction, so that we are able to comfort others in all *their* affliction with that comfort, wherewith we ourselves
4. are comforted by God : for, as the sufferings of Christ are abundant in us, so doth our comfort
5. also abound through Christ. For, if we be afflicted, it is for your encouragement and salvation ; and, if we be comforted, it is *also* for your encouragement, which sheweth itself by enduring
6. the same sufferings that we also suffer. And our hope of you is firm ; for we know that, as ye are partakers of these sufferings, *ye will* likewise be partakers of this encouragement. For we wish you to know, brethren ! concerning that affliction,
7. 8. which

- Ch. i. which befel us in Asia, that it lay exceedingly heavy upon us, above our strength; so that we
9. despaired even of life. But we had this conviction of death within ourselves, that we might *learn not to trust* in ourselves, but in that God
 10. which raiseth the dead to life; who delivered us from so great a death, and *now* delivereth; and
 11. will, we trust, still deliver: whilst ye also assist us by prayer; that, as this gracious deliverance *was* by the means of many persons, thanks might
 12. be returned by many on our behalf. For we boast in this testimony of our conscience, that, with the greatest simplicity and purity, not in fleshly wisdom, but with the utmost kindness of behaviour, we have demeaned ourselves in the world; and
 13. more particularly to you. For we are writing to you no other things than what ye know and acknowledge, and, I hope, will acknowledge (for ye in turn acknowledged us to be your boast, as ye *are* our's) to the last, even unto the day of our Lord Jesus Christ.
 15. And, under this confidence, I was intending to come to you before, that ye might have a second
 16. advantage; and to pass through you into Macedonia, and to return to you from Macedonia, and to
 17. be sent forwards by you towards Judea. Having this intention therefore, was I fickle? Or are my intentions like the intentions of fleshly men, that
 18. my yea should not be yea, and my nay, nay? But, as God *is* true, our doctrine among you was not
 19. yea and nay: for Jesus Christ, the son of God, who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but

- Ch. i. was yea in him, *even* in God, unto *his* glory through
v. 20. us: for all God's promises *are* thus yea in him,
21. and thus truth in him. For he, who gave us
authority unto you in Christ, and anointed us, *is*
22. God; who also set his own seal upon us, and gave
23. us the pledge of the spirit in our hearts. And I
call upon God as a witness to myself, that out of
tenderness to you I have not yet come to Corinth:
24. not that we are Lords of your faith, but helpers
Ch. ii. of your joy; for by this faith ye stand. But I de-
v. 1. termined this in myself not to come again unto
2. you in sorrow: for, if I make you sorrowful, who
then is to gladden me? *none* but he, whom I have
3. made sorrowful. And I wrote unto you for this
very reason, that I may not have sorrow, when I
come, from those who ought to gladden me; having
this confidence in you all, that my joy is *the joy also*
4. of you all. For in great affliction and distress of
heart I wrote unto you with many tears; not to
make you sorry, but to make known unto you the
more abundant love which I have towards you.
5. Now, if any one have given me uneasiness, this
uneasiness is not mine *only*, but the mutual *uneasi-*
6. *ness* of you all. That I may not add any more
burthen, let that rebuke of the many be sufficient
7. for that *man*: so that, on the contrary, forgive the
man, and comfort *him*, lest he be swallowed up
8. with excessive sorrow. Wherefore, I beseech you,
9. confirm *your* love towards him. And for this cause
also did I write, to prove whether ye are obedient
10. in all things. Now, whom ye forgive any thing,
him I also *forgive*: for indeed, if I forgave any
thing, I forgave *it* for your sakes, before Christ,
that

Ch. ii. that Satan may not gain an advantage over us;
 v. 11. for we are not ignorant of his devices.

12. Now, when I was come to Troas on account of the gospel of Christ, and a door was opened for me in *the* Lord, I had no rest in my mind, because I
13. found not Titus my brother: so I left them, and
14. went away to Macedonia. And thanks be unto God! who leadeth us in triumph always in Christ; and maketh known by our means the smelling *in-*
15. *cense* of his knowledge in every place: for we are in God a sweet favour of Christ *both* unto them
16. prepared for deliverance, and them for destruction: to one a deadly favour unto death; to the other, a living favour unto life; according to the suitable-
17. ness of each. For we do not, like most, corrupt the word of God; but, as in sincerity, but, as from God, speak we before God in Christ.

Ch. iii. Are we beginning to recommend ourselves
 v. 1. again? *By no means*; unless we want, as some *do*, letters of recommendation to you, *rather than let-*
 2. *ters* of recommendation from you. Ye are our letter written in your hearts, understood and read
 3. by all men; shewing yourselves to be a letter of Christ delivered by us; written, not with ink, but with a power of a living God; not on plates of stone, but on plates of flesh in *the* heart.
 4. Now we have this confidence towards God
 5. through Christ: not that we are sufficient of ourselves to regard any thing as *coming* from ourselves,
 6. but this sufficiency of our's *is* from God; who hath also thought us worthy to be ministers of a new
 7. covenant, not of a letter, but of a spirit; for the
 letter

- Ch. iii. letter killeth, but the spirit giveth life. Now, if that ministration in letters, engraven upon stones, was *so* glorious, that the children of Israel could not look upon the face of Moses, because of that
8. brightness in his face, which is no more ; must not this spiritual ministration be much more glorious ?
 9. For, if that ministration of condemnation *were* glorious, much more must this ministration of acquittal abound in glory. For indeed that glory is no glory with respect to the excessive glory *of the other* :
 11. for, if that, which is no more, *were* with glory ; much more *must that*, which continueth, *be* in glory.
 12. Having, therefore, this hope, we use great plainness of speech ; and *are* not like Moses, who used to put a vail upon his face, that the children of Israel might not at all look upon that, which is
 14. *now* no more : (but their understandings were blinded ; for until this very day the same vail remaineth over the reading of that old covenant, not discovered to be done away in Christ ; but, even at this day, when Moses is read, a vail covereth their heart ;
 16. yet when it shall turn to *the* Lord, that vail will be
 17. removed : for the Lord is that spirit, and, where
 18. that spirit of *the* Lord *is*, there *is* liberty) but we all, with unvailed face, beholding, as in a looking-glass, the glorious brightness of *the* Lord, transform ourselves after that image from brightness to brightness, as through a divine power.

- Ch. iv. " Wherefore, as we have been graciously entrusted
- v. 1. with this ministry, we continue not in wickedness ;
 2. but have renounced the secret practices of shame, not walking with a mischievous cunning, nor em-

- Ch. iv. playing the word of God deceitfully ; but, by the manifestation of the truth, recommending ourselves to every man's conscience in the sight of
3. God. (Now, if our gospel also be hid, it is hid
 4. through those destructive sins, by which the God of this *present* age hath blinded the understandings of the unbelievers ; so that the brightness of this glorious gospel of Christ, who is an image of God,
 5. shine not upon them.) For we proclaim not ourselves, but *our* Lord Jesus Christ ; and ourselves
 6. your servants for Jesus' sake. Because that God, who commanded light to shine out of darkness, hath shined in our hearts, to enlighten *us* with the knowledge of that brightness of God, *which is on the face of Jesus Christ.*
 7. We have, however, this treasure in earthen vessels, that the extraordinary strength may in every thing *appear to* be from God, and not from our-
 8. selves. *We are* pressed, but not straightened ; per-
 9. plexed, but not wholly at a loss ; driven away, but
 10. not utterly forsaken ; thrown down, but not killed ; bearing about every where the deadly marks of the Lord Jesus on our body, that the life also of
 11. Jesus may be displayed in the same body. For we, who are alive, are constantly delivered over unto Death, that the life of Jesus also may be displayed
 12. in this mortal body : so that Death sheweth him-
 13. self in us, but Life in you. Now, having that spirit of faith spoken of in scripture, *I believed, and therefore spake* ; we also believe, and therefore speak :
 14. knowing that he, who raised the Lord Jesus to life, will raise us through Jesus, and present *us* with you.
 15. Now all these sufferings are for your sakes, that
the

Ch. iv. the favour of *the gospel*, abounding in many, may make thanksgivings abound *also* unto the glory of

16. God. Therefore we faint not ; for, though our outward man decay, our inward man is renewed day

17. by day. For this light affliction, which *is* but for a moment, at length produceth for us, in a measure exceedingly abundant, an eternal weight of glory:

18. For we consider not the things, that are seen, but the things, that are not seen : for the things, that are seen, *are only* for a time ; but the things, that are

Ch. v. not seen, *are* eternal. For we know, that, if this

v. 1. tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal, in

2. the heavens. For indeed in this *tent* we sigh with an earnest desire of clothing ourselves with that

3. heavenly habitation ; if indeed, when we have stripped ourselves, we shall not be found naked.

4. For truly we, who are in this tent, groan with the weight *thereof* ; not that we wish *so much* to put off *this*, as to put on another ; that mortality may be

5. swallowed up in life. But he, who will accomplish for us this very thing, is God ; who hath given us

6. the pledge of the spirit. Therefore we are confident at all times, though we know, that, whilst we continue in the body, we are absent from the

7, 8. Lord : (for we walk by faith, not by sight) yet have we greater confidence and desire to depart from the body, and to be present with the Lord.

9. So then, it is our ambition, whether present or ab-

10. sent from *him*, to be acceptable unto him. For we must all be presented before the judgement-seat of Christ, that each may receive either good

- Ch. v. or evil, according to his deeds in the body. Know-
 v. 11. ing, therefore, this terror of the Lord, we persuade
 men, and act openly before God, and, I trust, ap-
 12. pear plainly also to your consciences. For we are
 not recommending ourselves again unto you, but
 giving you an opportunity for boasting of us; that
 ye may be furnished against boasters of outward
 13. appearance, and not in heart. For, if we were ex-
 travagant *in our boasting*, *it was* to God: and, if we
 14. are moderate, *it is* for you. For the love of Christ
 15. is urgent upon us, whilst we perceive, that, as one
 died for all, all then were dead; and he died for
 all, that they, being *thus* preserved unto life, might
 no longer live unto themselves, but unto him, who
 16. died for them and was raised up to life. So then
 we henceforth know no one after *the* flesh: and, if
 we have known even Christ after *the* flesh, yet now
 17. know we him no more: so that, if any one *be* in
 Christ, *he is* a new creation; the old things are
 18. passed away: behold! all things are become new
 from God, who reconciled us to himself by Jesus
 Christ, and gave us the ministry of this reconcilia-
 19. tion: for it is God, who is reconciling *the* world
 to himself in Christ, *by* not imputing their sins unto
 them; and who hath given to us the doctrine of
 20. reconciliation. We are ambassadors, therefore, for
 Christ: as if God were beseeching you, through
 us, we entreat you, in behalf of Christ, reconcile
 21. yourselves unto God: for he made him, who knew
 not sin, sin for us; that we might be acquitted be-
 fore God through him. And, as fellow-labourers
 Ch. vi. v. 1. with *God*, we beseech you also, that this kindness
 of God, which ye have received, be not in vain.

For

- Ch. vi. For he saith : *I listened to thee in an acceptable time,*
 v. 2. *and in a day of deliverance did I succour thee.* Behold !
 now is a time most acceptable : behold ! now is a
 3. day of deliverance. We give no offence in any
 4. thing, that our ministry be not blamed ; but in
 every respect approve ourselves as ministers of God,
 by patiently enduring much : by afflictions, by dis-
 5. tresses, by straits, by blows, by imprisonments, by
 wanderings, by labours, by watchings, by fastings ;
 6. by purity, by knowledge, by long-suffering, by
 7. kindness, by holy affections, by love unfeigned, by
 true doctrine, by divine power, by the arms of de-
 8. liverance in the right-hand and left, by glory and
 disgrace, by evil report and good report ; as de-
 9. ceivers, but true ; as ignorant, but full of know-
 ledge ; as dying, and behold ! we are alive ; as
 10. chastened, but not killed ; as sorrowful, but always
 rejoicing ; as poor, but making many rich ; as hav-
 ing nothing, but possessing all things.
11. Our mouth is opened towards you, O ! Corin-
 12. thians : our heart is enlarged. Ye are not straight-
 ened in us, but ye are straightened in your own af-
 13. fections. So then in return, I speak as unto chil-
 14. dren, do ye also enlarge yourselves. Be not yoke-
 fellows with unbelievers : for what fellowship *can*
 righteousness *have* with iniquity ? and what com-
 15. munion light with darkness ? and what agreement
 Christ with Belial ? What part then *can* a believer
 16. *have* with an unbeliever ? and what consent *hath*
 a temple of God with idols ? For ye are a temple
 of a living God, as God hath said : *I will dwell*
among them, and will walk about among them ; and I
 17. *will be their God, and they shall be my people.* There-

Ch. vi. *fore, come ye out from among them, and separate yourselves, saith the Lord; and eat no unclean thing, and I*
 18. *will receive you to myself, and will be your father, and ye shall be my sons and daughters, saith the Lord Almighty.*

Ch. vii. Having, therefore, these promises, beloved brethren ! let us cleanse ourselves from all filthiness of body and mind for complete holiness in the fear
 v. 1. of God. Make room for us : we have done wrong to no one, we have corrupted no one, we have
 2. taken undue advantage of no one. I speak not *this* to condemn you ; for I have told you before, that ye are in our hearts to die together and live
 3. together. I use great plainness of speech towards you ; I have much boasting on your behalf : I am filled with comfort, and with joy exceedingly abundant, from every affliction, which I endure. For
 4. indeed, when we were come to Macedonia, our flesh had no respite, but we were afflicted on all
 5. sides : without were fightings ; within, alarms. But that God, which encourageth the humble, encouraged us by the coming of Titus : and not only
 6. by his coming, but also by that encouragement, which he received on your account ; reporting to us your longing, your sorrow, your zeal on my behalf ; so that I was the more glad, on seeing no
 7. reason to repent of the uneasiness, which I gave you by that letter ; though indeed I did repent. For perceiving that ye were made uneasy by that
 8. letter but for a short time, I now rejoice ; not because ye were made uneasy, but because your uneasiness ended in repentance : for godly sorrow at
 9. length

- Ch. vii. length produceth a repentance, that will not change it's mind, unto salvation ; but the sorrow
11. of the world at last produceth death. For behold ! this godly sorrow of your's, what earnestness it produced in you ! what excuses ! what indignation ! what reverence ! what fond affections ! what zeal ! what revenge ! Ye have shewn yourselves
 12. altogether pure in this matter. So then I wrote unto you, not *so much* on his account, who had done wrong, nor on his, who suffered wrong ; but that the earnestness of your concern for me might
 13. be made manifest in the sight of God. On this account we were encouraged, and an abundantly greater joy was added to our encouragement by the joy of Titus ; for his spirit was refreshed by
 14. you all : so that, if I had boasted of you at all to him, I was not ashamed ; but, as all things, which I had spoken to you, were true, so this our boasting of you to Titus proved also true. And his affections are exceedingly towards you, when he calleth to mind the obedience of you all, how ye received him with fear and trembling. I rejoice, therefore, that I have confidence of you in every respect.

- Ch. viii. Now, brethren ! we signify unto you the
- v. 1. extraordinary generosity that hath been displayed by
 2. the churches of Macedonia : for, during much trial of affliction, the abundance of their want and their deep poverty were rich and plenteous in liberality. For, I declare, according to *their* ability
 3. and above *their* ability, they besought us, of their own accord, with much entreaty, to accept this

Ch. viii. liberal communication of their relief to the saints :

- v. 5. and not as we supposed ; for they devoted themselves to the Lord first and *then* to us through *the*
6. will of God : so that we entreated Titus to finish among you also this contribution, in which he was
7. engaged. Now, therefore, as ye abound in every thing, in faith, and doctrine, and knowledge, and all earnestness, and in your love towards us ; so
8. abound likewise on this *occasion* of liberality. I am not laying an injunction upon you, but am making trial of the genuineness of your love by the ear-
9. nestness of others. For consider the kindness of our Lord Jesus Christ ; how, while he was rich, for your sakes he became poor, that ye through his
10. poverty might be rich. But I am *only* giving my opinion in this matter, as for your advantage ; for ye began, not only to be willing, but also to per-
11. form, a year ago. Now, therefore, finish your performance ; that, as there *was* a forwardness from being willing, so there may be a finishing
12. also from *your* present plenty. For, if this willingness be first found, it *will be* acceptable according to what it hath, not according to what it hath not.
13. Not that others may be eased, and ye burthened ;
14. but *to make* an equality : your abundance at this time against their deficiency, as their abundance also *at another* against your deficiency ; that there may be an equality, according to this scripture :
15. *He, who gathered much, had nothing over ; and he, who gathered little, came not short.*
16. Now thanks *be* unto God for putting the same earnestness on your behalf into the heart of Titus !
17. for he gladly received *my* exhortation ; and, from

Ch. viii. an extraordinary earnestness, went forth unto you

- v. 18. of his own accord. And we have sent with him the brother, whose praise in the gospel *is* throughout
19. all the churches: and not merely so, but he was appointed our fellow-traveller by the churches, with this liberality, which is under our manage-
20. ment to the glory of God himself, at my desire, cautious as I am in this respect, that no one may blame me in the service of these plentiful contri-
21. butions; taking care beforehand to be irreproachable, not only in the sight of *the* Lord, but also in
22. the sight of men. We have sent therefore, *I say*, with Titus that our brother, whom we have often experienced in many *services* to be zealous, but in this unusually zealous; under much confidence in
23. your *treatment of him* as my companion *often* instead of Titus, and a fellow-labourer with *him* to you; and of *them both*, as our brethren, messengers of *various*
24. churches, a glory to Christ. Wherefore, display to them the proof of your love and our boasting of you, in the sight of the churches.

Ch. ix. But indeed concerning this relief of the saints

- v. 1. it is superfluous for me to write unto you, because
2. I know your willingness; of which I say boastfully to *the* Macedonians, that Achaia hath been ready a year ago: and this zeal of yours hath provoked
3. many. But I have sent the brethren, that our boasting of you in this respect may not be groundless; and that, as I told *them*, ye may be ready:
4. lest, if *the* Macedonians come with me and find you unprepared, we, not to say ye, by such a falling-off should be brought to shame. Therefore, I
5. thought

- Ch. ix. thought *it* proper to advise these brethren to go to you first, and to prepare beforehand the bounty, which ye signified some time ago; that the same might be ready thus as a bounty, and not as an
6. unreasonable extortion. Now, he, who soweth sparingly in this matter, will reap also sparingly; and he, who soweth bountifully, will reap also bountifully. Each, as he is before disposed in *his*
 7. heart; not grudgingly, or by constraint: for God
 8. loveth a cheerful giver. Now God *is* able to make every kindness abound unto yourselves; so that in every thing at all times ye may have all sufficiency, and abound in every good thing; as it is written: *He scattered abroad; he giveth to the poor; his kindness abideth for ever.*
 10. Now may he, who supplieth seed to the sower and bread *also* for food, supply and multiply this seed of your's, and make this produce of your liberality to thrive, by enriching you in every thing unto all bountifulness; such as now causeth through
 11. you thanksgiving unto God! Because the supply of this contribution not only filleth up the wants of the saints, but also runneth over in many thank-
 12. givings unto God: *for* through this proof of service God is glorified, by your subjection to the profession of Christ's gospel, and by this liberal contribution to them and to all, and by their prayer in
 14. your behalf; since they are affectionately disposed to you on account of your great and godlike kindness. Thanks, therefore, *be* unto God for his unspeakable gift!

Now

Ch. x. Now I Paul myself, who am humble before you in

- v. 1. person, but am bold towards you in my absence, entreat you by the meekness and gentleness of Christ :
2. and I pray, that I may not be bold, when I am present, with that confidence wherewith I expect to be bold towards some, who suppose us to walk
3. after *the* flesh. For we walk in *the* flesh *indeed*,
4. *but* not after *the* flesh: and carry on a war; yet the weapons of this warfare *are* not carnal, but powerful in God to *the* destruction of strong
5. holds; throwing down reasonings, and every height that raiseth itself up against the knowledge of God, and enslaving every thought unto
6. the obedience of Christ, and keeping *ourselves* in readiness to punish every disobedience, when your obedience is complete.
7. Consider what is before you. If any one feel confidence in himself upon being Christ's, let him in turn consider this with himself, that as he is Christ's,
8. so are we also. For, if I should boast even more abundantly of that authority, which the Lord gave us for *your* improvement, and not for your destruction,
9. I should not be disgraced: that I may not be supposed
10. to terrify you *only* by these letters. For his letters, say they, are weighty and strong; but his bodily presence *is* weak, and his words *are* contemptible.
11. Let such an one consider this; that, as we are in word by letter, when absent, such *we were* also
12. in deed, when present. For we do not venture to reckon or compare ourselves with those, who recommend themselves *indeed*, but are not aware, that they are measuring themselves by themselves and comparing themselves with themselves *only*.

Ch. x. But we will not boast of what we have not measured; but according to the measure of that rule,
 v. 13. which God portioned unto us. For we do not stretch ourselves too far, as if we reacht not unto you; for we do reach even unto you in the
 14. gospel of Christ: not boasting, in what we have not measured, in other mens' labours; but hoping, as your faith shall thrive, to have our rule lengthened abundantly among you, so as to preach the gospel beyond your country: not boasting, *I say*, by another's rule, of what was already measured.
 15. Now let him, that *is willing* to boast, boast in the
 16. Lord: for not the recommender of himself is approved; but he, whom the Lord recommendeth.

Ch. xi. I wish ye had borne with my boasting a little: but do bear with it; inasmuch as I am zealous for you with an extraordinary earnestness; for I had determined with myself to present you as a chaste virgin to a husband, *even* to Christ;
 v. 1, 2. but am afraid lest, as the serpent deceived Eve by his craftiness, your minds have been corrupted in the same manner from the simplicity, which *is*
 3. in Christ. For, if one come *and* preach another saviour, whom we did not preach; or, *if* ye receive another spirit, which ye did not receive from us; or another gospel, which ye have not *already* accepted; ye might *even then* have easily
 4. borne with *me*. For I consider myself as inferior in nothing to the very greatest apostles.
 5. And, if I *be* but a vulgar *man* in speech, yet *I am* not in knowledge; but in every thing have shewn
 6. myself to the uttermost among you. Have I then
 7. done

- Ch. xi. done wrong in letting myself down, that ye might be raised up, by preaching without gift the
8. gospel of God among you? I robbed other churches by receiving wages, for the purpose of *my* ministry to you: and, when I was with you and in want, I was not idle to the injury of any
9. one; for the brethren, who came from Macedonia, supplied for me that deficiency: so in every thing I kept myself unburthened to you,
10. and will keep myself. *As the* truth of Christ is in me, this boasting shall not be stopped against me
11. in the regions of Achaia. Why? because I do
12. not love you? God knoweth *that I love you*. But what I now do, I will also continue to do, that I may cut off the pretence of those, who wish for a pretence; so that, wherein they boast, they
13. may be found no better than ourselves. For such *are* false apostles, men of deceitful actions; transforming themselves into apostles of Christ. And no wonder; for Satan himself putteth on the appearance of an angel of light: so that it is no great matter, if his ministers also put on the appearance of ministers of righteousness: whose end will be according to their works.
16. I say again, let no one think me a fool: if so, at least then receive me as a fool, that I also may
17. boast a little. What I am going to say, I say not from the Lord, but as a fool upon this subject of
18. boasting. Since many boast after the flesh, I will
19. boast also: (for ye, who are men of understanding, easily bear with such foolish people. For ye suffer, if a certain person make slaves of you; if a certain person devour *you*; if a certain person
- take

- Ch. xi. take of *you*; if a certain person raise himself against *you*; if a certain person smite you on the
21. face.) I am speaking with respect to *my* reproach, as though we were *so* weak: for, wherein any one can venture *to boast*, I speak foolishly, I can
 22. venture also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they Abraham's
 23. posterity? so am I. Are they ministers of Christ? I speak foolishly, I am above *them*: in labours more abundant; in stripes far exceeding *them*; in
 24. prisons more frequent; in deaths oft. From the Jews have I received five times forty *stripes* save
 25. one; thrice have I been scourged; once was I stoned; thrice have I suffered shipwreck; a night
 26. and a day have I floated in the sea: often, on my journies, in perils of floods, in perils of murderers, in perils from mine own nation, in perils from heathens, in perils in cities, in perils in wildernesses, in perils by sea, in perils among false brethren:
 27. in labour and weariness; in watchings often; in
 28. hunger and thirst; in cold and nakedness; *and*, besides these outward things, this pressure upon
 29. me daily, the anxiety for all the churches. Who is weak *in the faith*, and I faint not *with sorrow*?
 30. Who stumbleth, and I burn not *with zeal*? If I
 31. must boast, I will boast of these infirmities: The God and father of our Lord Jesus Christ, who is
 32. blessed for evermore! knoweth that I lie not. In Damascus the governour under Aretas the king was guarding that city with an intent to seize
 33. me; but I was let down the wall-side in a basket through a window, and escaped his hands.

Ch. xii. Doubtless it is not proper for me to boast: shall

- v. 1. I come then to visions and revelations of *the*
2. Lord? I know a man, after he had been a Christian fourteen years, carried away (whether with *his* body, I cannot tell, or without *his* body, I cannot tell; but God knoweth *this to be true*) into
3. *the* third heaven. And I know, that this man (whether with *his* body, or without *his* body, I
4. cannot tell; God knoweth *this to be true*) was carried away into paradise, and heard strange words, which it is not possible for man to utter.
5. Of such *a man* I will boast; but of myself I will
6. not boast, except in my weaknesses. If, however, I were desirous of boasting, I should not be foolish; for I will tell the truth:—but I forbear; lest any one think of me above what he seeth me *to*
7. *be*, or heareth of me. And, that I might not lift myself up through the greatness of these revelations, a thorn in the flesh was assigned me, a messenger of Satan, to buffet me. With respect to this I thrice besought the Lord, that it might depart from me: but he said unto me, My favour is sufficient for thee; since power is *seen* to perfection in weakness. Most gladly, therefore, will I rather boast in these weaknesses of mine:— that
10. this power of Christ may overshadow me. Therefore, I take pleasure in weaknesses, in bodily hurts, in distresses, in wrongful usage, in imprisonments, for the sake of Christ: since, when I
11. am weak, then am I strong. I made myself foolish in boasting; ye compelled me: but I ought to have been recommended by you; for I come not behind even the greatest apostles, though I am
but

- Ch. xii. but nothing. The proofs indeed of the apostle
- v. 12. were fully displayed among you, in all patience, in
13. signs, and wonders, and mighty works. For in what were ye inferiour to the other churches, but that I was not burthensome unto you? For-
14. give me this wrong. Behold! I am ready to come a third time unto you, and I will not be burthensome unto you: for I am not seeking your's, but you; as the children ought not to lay up stores for the parents, but the parents for the
15. children. But I will most gladly bestow, and bestow *even* myself, for your souls: even though, the more I love you, I be loved the less myself.
16. However, it may be, that I was not burthensome unto you *indeed*, but craftily deceived you
17. *some other way*. Did I then take an undue advantage of you by any one, whom I sent unto
18. you? I entreated Titus *to go*, and sent with him that brother: did Titus take any undue advantage of you? Did we not walk with the same disposition?
19. *Did we* not walk in the same steps? Do ye think, on the other hand, that we are making excuses to you? Before God in Christ we speak all these things, beloved *brethren*! for your improvement.
20. But I am afraid, lest, when I come, I should find you such as I do not wish; and I be found by you, such as ye wish not: lest there be *among you* strifes, rivalries, passions, provocations, slanders,
21. whisperings, swellings, quarrels: lest me, on the other hand, when I am come unto you, my God should humble; and I should bewail many, who have done wrong before, but have not repented

of

Ch. xii. of the uncleanness and fornication and lasciviousness, which they have committed.

Ch. xiii. Behold ! I am preparing for the third time to

- v. 1. come unto you. By *the* mouth of two or three
2. witnesses shall every matter be established. I told *you* before, and I tell you beforehand the second time, as if present, though absent, and by letter, to those who have heretofore done wrong, and to all the rest ; that, when I am come again, I will not
3. spare *them* ; since ye desire a proof of Christ's speaking by me ; who is not weak towards you,
4. but is powerfully displayed among you. For, though he died on a cross in weakness, yet he liveth by divine power : and we, in the same manner, are weak in him, but shall shew ourselves a-
5. live with him by a divine power among you. Try yourselves, whether ye be in the faith ; examine yourselves. Do ye not perceive in yourselves, that Jesus Christ is in you ? unless ye are without discernment. I trust, however, that ye will be con-
6. vinced, that we are not without discernment. But I pray unto God, that he would do unto you no evil at all : not that our discernment may appear, but that ye may do what is right, *even* though we
7. should appear without discernment. For we have no power against the truth, but in behalf of the
8. truth. And we rejoice, when we are weak, and ye are strong : and this is what we pray for, *even* your
9. fitness. For this cause I write thus, when absent, that I may not use sharpness with you, when present ; according to the authority, which the Lord
10. hath

Ch.xiii. hath given me, for improvement, and not for destruction.

11. Finally, brethren ! rejoice, make yourselves complete, encourage each other, be of one mind, be at peace : and the God of love and peace be with
12. you ! Salute one another with a holy kiss : all the
13. saints salute you. The favour of our Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, be with you all ! Amen.

THE EPISTLE OF

PAUL

TO

THE GALATIANS.

Ch. i. **P**AUL, an apostle, (not from men, nor by *any*
v. 1. man, but by Jesus Christ and God *the* father, who
2. raised him from the dead) and all the brethren,
3. that are with me, to the churches of Galatia: favour
unto you and peace from God our father, and
4. our Lord Jesus Christ! who gave himself for our
sins, that he might take us to himself out of the
present wicked age, according to the will of God
5. our father: to whom be the glory for ever and
ever! Amen.

6. I wonder that ye are so soon transferring yourselves from Christ, who called you with favour, to
7. another gospel: which indeed is not another; but there are some that trouble you, and wish to alter
8. the gospel of Christ. But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach *it* unto you, let him be
9. rejected. As we told you before, so now I tell you again, if any one preach a different gospel to you from what ye received from *us*, let him be rejected.

Ch. i. For am I now seeking the approbation of men, or of

v. 10. God? If indeed I were attempting to please men,

11. I should not be a servant of Christ. But I give you to understand, brethren! that the gospel,

12. preached by me, is not according to man: for indeed I did not receive it from man, nor from mine own knowledge; but by a revelation of Jesus

13. Christ. For ye have heard of my former way of life in the religion of the Jews; that I used to harass and lay waste exceedingly the church of

14. God: and made advances in the Jewish religion above most of the same age in my nation, from a more abundant zeal for the traditions of my fa-

15. thers. But, when God, who set me apart from my birth and called *me* by his favour, was pleased to

16. reveal his son by me, that I might proclaim the

17. glad tidings of *that son* among the nations; immediately, without having recourse to flesh and blood, or going up to Jerusalem to them, who were apostles before me, I went away into Ara-

18. bia, and came back again to Damascus. Three years after, I went up to Jerusalem to enquire for

19. Peter; and abode with him fifteen days. But I saw no other of the apostles, save James the Lord's

20. brother. And, *as to* what I am writing to you, be-

21. hold! before God, I lye not. Afterwards, I went

22. into the countries of Syria and Cilicia; and was unknown in person to those churches of Judea,

23. which *acknowledged* Christ: they had only heard;

He, who harasses us once, is now preaching that

24. faith, which he was lately laying waste. And they glorified God on my behalf.

Then,

Ch. ii. Then, fourteen years after, I went up again to

v. 1. Jerusalem with Barnabas, and took Titus also

2. with me : but I went up by *the direction of* a revelation ; and laid before them that gospel, which I preach among the Gentiles ; but privately, to them of reputation : *yet* not as though I were run-

3. ning, or had run, in vain. But Titus, who was with me, though a Greek, would have been com-

4. pelled to circumcise himself by some false brethren, who had craftily introduced themselves to observe maliciously that liberty, which we have in Christ

5. Jesus, that they might make us slaves : with whom we complied not even for a moment, that the true

6. gospel might still continue among you. Now they, who had the character of being something (whatever they were, it maketh no matter to me ; God accepteth no man's person) they, *I say*, who had

7. this character, gave me no instructions ; but, on the contrary, perceiving that I had been entrusted with the gospel of uncircumcision, as Peter *with*

8. *that* of circumcision ; (for he, who gave Peter the authority of an apostle to the Jews, gave me also

9. a commission to the Gentiles) and understanding what favour had been shewn me ; these pillars, James and Cephas and John, gave unto me and Barnabas a right-hand of fellowship ; that we *should* go to the Gentiles, and they to the circumcision ;

10. only that we should remember our poor countrymen : and I accordingly was very earnest in that matter.

11. Now, when Peter came to Antioch, I withstood him to *the* face, because he was to be

12. blamed : for, before some came from James, he

- Ch. ii. used to eat with the Gentiles; from whom he withdrew and separated himself, when they came;
13. fearing those of *the* circumcision. And the other Jews also played the hypocrite with him; so that even Barnabas was led away too by this hypo-
14. crisy. But, when I saw that they were not keeping the straight path of the truth of the gospel, I said unto Peter before them all: When thou, who art a Jew, livest like the Gentiles, and not like the Jews, why dost thou compel the Gentiles
15. to live like the Jews? We, who were born Jews
16. and not sinners of *the* Gentiles, convinced that no man can be acquitted by a performance of any law, but only by faith in Jesus Christ, even we have believed on Christ Jesus, for acquittal by faith in Christ, rather than by *the* performance of a law; for by no performance of a law will any
17. man ever be acquitted. But, if we, after looking for acquittal in Christ, place ourselves in the condition of sinners, must Christ *be made* a minister of
18. sin? By no means. For, if I build up again what I had destroyed, I place myself in the condition of
19. a transgressor. For I, who was under a law, died
20. to a law, that I might live unto God. I have been crucified with Christ; so that I live myself no longer, but Christ liveth in me: and my life now, in *the* flesh, I live by faith in that son of God,
21. who loved me and gave himself for me. I set not aside this kindness of God: for, if an acquittal *could be had* by any law, then did Christ die in vain.

Ch. iii. O! foolish Galatians, who hath bewitched you
 v. 1. from obedience to the truth? before whose eyes
 Jesus

Ch. iii. Jesus Christ crucified was so clearly represented. I

v. 2. wish to know this one thing of you: Did ye receive the spirit from *the* performance of a law, or from

3. obedience to faith? Are ye so foolish as to look for completion from *the* flesh, after beginning in *the* spi-

4. rit? Have so many things been done for you in

5. vain? if indeed in vain. Now did he, who supplied you with the spirit, and wrought miracles among you, do these things from a performance of a law, or

6. an obedience to faith? as Abraham believed God, and it was reckoned unto him for righteousness.

7. Understand, therefore, that they of faith are *the only*

8. sons of Abraham: and the scripture, foreseeing that God would justify the Gentiles by faith, gave this joyful promise long ago to Abraham: *All the*

9. *Gentiles will be blessed in thee.* So then they of faith

10. are blessed with that faithful Abraham. For as many, as profess a performance of a law, are liable to a curse: for it is written, *Curst be every one, that continueth not in the performance of all the precepts*

11. *of this book of the law.* (Moreover, that no one can be righteous before God by a law, is plain from *this scripture, The righteous by faith only will save his*

12. *life.* But the law is not of faith; for it saith, *The man, who performeth these things, shall live by them.*)

13. Now Christ hath bought us off from this curse of the law, by being made a curse for us; for it is

14. written, *Curst is every one, which hangeth on a tree:* that the blessing of Abraham might come in Christ Jesus unto the Gentiles, for us to receive through this faith that promise of the spirit.

15. Brethren! I am speaking of a common custom.

- Ch. iii. An agreement amongst men, once settled, no one
 v. 16. can set aside, or add any thing to it. Now those
 promises were spoken to Abraham and to his off-
 spring. *The scripture* saith not, To thine offsprings;
 as if *speaking* of many, but as if *speaking* of one, To
 17. *thine offspring* : which is Christ. Now I mean this :
 a covenant, which had been settled long ago by
 God, the law, given four hundred and thirty years
 after, cannot set aside so as to destroy the promise.
 18. For, if the inheritance *be* by a law, it *is* not then
 by a promise; but God kindly gave it unto Abra-
 19. ham with a promise. To what *purpose* then *was*
 the law? because of the transgressions *of the world*,
 until that offspring, to which the promise belong-
 ed, should come, *was the law* introduced, through
 the ministry of angels, by *the* hand of a mediator,
 20. But this mediator had no concern with one *of the*
 21. *parties*; and God is *but one of the two*. Is the law
 then against the promises of God? By no means;
 for, if any law could have been given, able to save
 life, then truly would this acquittal have been by
 22. a law. But the scripture hath shut up all man-
 kind together under sin, that the promise by faith
 23. might be given to the believers. For, before that
 faith came, we were kept shut up together under
 24. a law until that faith should be revealed : so that
 the law was our conductor unto Christ, that we
 25. might be delivered by faith. But, now this faith
 is come, we are no longer under a conductor :
 26. for ye are all sons of God through this belief in
 27. Christ Jesus. For as many of you, as were bap-
 28. tized unto Christ, have put on Christ. There is
 no Jew, nor Greek; there is, ~~no slave~~, nor free-
 man;

Ch. iii. man; there is no male, nor female; for ye are all
 v. 29. one, in Christ Jesus. And, if ye *are* Christ's, then
 are ye Abraham's offspring, and heirs according
 to promise.

Ch. iv. Now what I mean *is, that* as long as the heir is
 v. 1. a child, he differeth nothing from a servant, though
 2. every thing be his property: but he is under
 guardians and stewards, until the time appointed
 3. by the father. And we, in the same manner,
 whilst children, were kept as servants under the
 4. elements of the world: but, when the full time
 was come, God sent forth his son, born of a wo-
 5. man and under a law, to buy out the freedom of
 those under a law, that we might receive the
 6. adoption of sons. Now, *to shew* that ye are sons,
 God sent forth the spirit of his son into your
 7. hearts, crying out, Abba! Father! So then thou
 art no longer a servant, but a son; and, since a
 8. son, a heir also of God through Christ. Yet then
 indeed, from an ignorance of God, ye were slaves
 9. to what are in truth no gods: but now, since ye
 know God, or rather are known by him, why are
 ye turning back again to these weak and beggarly
 elements, to which ye are desirous of becoming
 10. slaves as before; and are observing days, and
 11. months, and times, and years? I am afraid for you,
 lest I have bestowed upon you labour in vain.
 12. Be as I *am*; for I indeed *am* as ye *are*: I entreat
 13. you, brethren! Now ye know with what weak-
 ness of the flesh I preacht the gospel unto you at
 14. first: and that trial of mine in the flesh ye did not
 despise nor disdainfully reject, but received me as

- Ch. iv. a messenger of God, as Christ Jesus *himself*. How
 v. 1 . happy were we then in each other ! for I declare
 unto you, that, had it been possible, ye would
 have plucked out your very eyes and given them
 16. unto me. So then I am become your enemy by
 17. dealing truly with you ! Their zeal for you is not
 for your good, but from a wish to shut you out
 18. from us, that ye may be zealous of them. It is
 good indeed to have a zeal at all times for a
 good *person* ; and not only when I am present
 with you.
19. My dear children ! whom I am bearing again
 20. 'till Christ be formed in you ; I was wishing to
 come unto you lately, and to change my voice :
 21. for I am distressed about you. Tell me, ye, who
 wish to be under a law, will ye not listen to that
 22. law ? It is written then, that Abraham had two
 sons ; one by the servant, and one by the free-
 23. woman. Now that by the servant was born after
 the usual manner ; but that by the free-woman, in
 24. consequence of the promise. Which things have
 a further meaning ; for these *women* signify the
 two covenants : one *covenant* from mount Sinai,
 bearing children to bondage ; which is meant by
 25. Hagar : for this *character*, Hagar, signifieth mount
 Sinai in Arabia, and agreeth with the present Jeru-
 26. salem, which is in bondage with her children. But
 the Jerusalem, *which is* above, is signified by the
 27. free-woman, who is the mother of us all. For it is
 written, *Rejoice, thou barren ! that bearest not : break
 out into a loud cry, thou that travailest not ! for the
 children of the forsaken woman will be more than her's*
 28. *who hath the husband*. Now we, brethren ! as Isaac
 was,

Ch. iv. was, are children of promise. But, as he, who
 v. 29. was born after *the* flesh, used to vex him, who *was*
 30. after *the* spirit; even so *is it* now. But what faith
 the scripture? *Send away the servant and her son :
 for the son of the servant must not inherit with the son
 31. of the free-woman.* So then, brethren! we are not
 children of a servant, but of that free-woman.

Ch. v. Continue, therefore, in this liberty, with which
 v. 1. Christ hath made you free; and fasten not your-
 2. selves in a yoke of slavery. Behold! I Paul tell
 you, if ye circumcise yourselves, Christ will profit
 3. you nothing: and I declare again earnestly to
 every man, who circumciseth himself, that he is
 4. bound to perform the whole law. Ye, who seek
 for acquittal under a law, have done with Christ:
 5. ye are fallen from that favour. For we entertain
 a hope of acquittal under a spiritual *dispensation* by
 6. faith. For in Christ Jesus neither circumcision
 availeth any thing, nor uncircumcision; but faith,
 7. which sheweth itself in love. Ye were running
 well: who hath come in your way, that ye should
 8. not obey the truth? Such persuasion *was* not after
 9. the manner of him, who called you. A little leaven
 10. leaveneth the whole lump. I have the utmost con-
 fidence in you that ye will not alter your minds:
 and he, who causeth you this trouble, shall bear the
 11. punishment, whosoever he be. Now I, brethren! if
 I still preach circumcision, why am I *thus* wrong-
 fully treated still? Then the stumbling-block of the
 12. cross would be put away. I wish that they, who
 13. are unsettling you, may lament it. Ye were in-
 deed, brethren! called unto liberty: not, however,

Ch. v. unto liberty as an opportunity for the flesh : but
 v. 14. serve each other in love. For the whole law is
 fully performed in one commandment, *even* in
 15. this : *Thou shalt love thy neighbour as thyself*. But, if
 ye keep biting and devouring each other, take
 16. heed that ye be not consumed by each other. But
 I say, Walk spiritually ; and practise not fleshly
 17. lust. For the desire of the flesh is in opposition
 to the spirit ; and *that* of the spirit to the flesh :
 and these things are *so* contrary to each other, that
 18. ye do not, what ye could wish. But, if ye be spi-
 19. ritually led, ye are not under a law. Now the
 works of the flesh are manifest ; they are adul-
 20. tery, fornication, uncleanness, lasciviousness, image-
 worship, poisoning, enmities, strifes, rivalries, pas-
 21. sions, quarrels, separations, sects, envyings, mur-
 ders, drunkennesses, revellings, and such like :
 concerning which I tell you beforehand, as indeed
 I told you heretofore, that the practisers of such
 22. things will not inherit *the* kingdom of God. But
 the fruit of the spirit is love, joy, peace, long-suf-
 fering, kindness, goodness, faith, meekness, tem-
 23. perance : against such things as these there is no
 24. law. Now they, that *are* of Christ, have crucified
 the flesh with the passions and the desires *thereof*.
 25. Since we are alive through *the* spirit, let us walk
 26. also by *the* spirit. Let us not be vain-glorious ;
 provoking one another, envying one another.

Ch. vi. Brethren ! if a man be overtaken in any fault,
 v. 1. do ye, that are spiritual, make him whole again
 with a spirit of meekness ; considering thyself, lest
 2. thou also be overtaken. Carry each other's bur-
 thens ;

- Ch. vi. thens ; and thus will ye fully execute the law of
 v. 3. Christ. Now, if a certain person think himself
 to be something, he deceiveth his own heart : for
 4. he is nothing. So let each examine his own performance ; and then he will keep his boasting to
 5. himself, and not *boast* against *his* neighbour. For
 6. every one shall bear his own burthen. Now let
 him, who is taught the word, make the teacher
 7. *thereof* a partaker in all his good things. Do not
 deceive yourselves ; God is not to be imposed on :
 whatever a man may sow, that will he also reap.
 8. He, who soweth on the flesh, will from the flesh
 reap destruction ; and he, who soweth on the spi-
 9. rit, will from the spirit reap everlasting life. But
 let us not be weary in well-doing : for, in due season
 10. we shall reap, if we faint not. So then, as we
 have opportunity, let us do good unto all *men* ;
 but especially to the household of the faith.
 11. See in what large letters I have written to you
 12. with mine own hand. As many, as wish to make
 a fair shew in *the* flesh, are forcing you to circum-
 cise yourselves ; merely that they may not suffer
 13. trouble for the cross of Christ. For neither do
 they, that are circumcised, keep the law ; but wish
 you to circumcise yourselves, that they may boast of
 14. your flesh. May I, however, boast of nothing but
 the cross of our Lord Jesus Christ ! by which the
 world was crucified unto me, and I unto the world.
 15. For in Christ Jesus neither circumcision availeth
 any thing, nor uncircumcision ; but a new crea-
 16. ture. And, as many as shall walk by this rule,
 peace and mercy *will be* upon them, and upon the
 Israel of God.

Finally,

Ch. vi. Finally, let no one give me any trouble; for

v. 17. I bear in this body of mine the marks of the Lord Jesus.

18. The favour of our Lord Jesus Christ *be* with your spirit, brethren! Amen.

THE EPISTLE OF

PAUL

TO

THE EPHESIANS.

- Ch. i. **P**AUL, an apostle of Jesus Christ by a divine appointment, to the saints at Ephesus, and to *the*
- v. 1. faithful in Christ Jesus: favour *be* unto you and
 2. peace from God our father, and *our* Lord Jesus Christ!
 3. Blessed *be* the God and father of our Lord Jesus Christ! who hath liberally bestowed upon us every spiritual blessing in the heavenly *dispensation* by
 4. Christ; accordingly as he chose us for himself in him before *the* foundation of the Jewish state, that we might be holy and without spot in the presence of
 5. himself: having long ago in *his* love appointed us his adopted sons through Jesus Christ, according
 6. to the good pleasure of his will, to *the* praise of that glorious kindness, with which he graciously
 7. favoured us through that beloved *son*; in whom we have the redemption, the remission of sins through his blood, according to the riches of his
 8. kindne's, which he made to overflow on us in all wisdom

Ch. i. wisdom and understanding, by making known to
v. 9. us that mystery of his will according to the gracious
10. intention, long ago determined in himself, for a dispensation at the accomplishment of the time, to collect unto himself under one head all things, both in the heavens and upon the earth, in Christ;
11. in whom we also obtained our lot under an appointment made long ago according to a purpose of him, who performeth all things by the determination of his own will: that we, who have hoped in Christ from the first, might be to *the* praise of his
12. glory: in whom ye also, who heard and believed the doctrine of the truth, *even* the gospel of your salvation, were sealed by the holy spirit of the
13. promise, which is an earnest of our inheritance, for a deliverance of those, whom he hath gained *out of the world* for himself unto the praise of his glory.
14. And, therefore, I, upon hearing the faith, *which* is among you, in the Lord Jesus, and *your* love to all
15. the saints, cease not giving thanks in your behalf,
16. by making mention of you in my prayers; that the God of our Lord Jesus Christ, the father of glory, would give you a spirit of wisdom and revelation
17. by a knowledge of himself; having the eyes of your mind enlightened, so as to know what is the hope of this call by him, and what the glorious riches of that inheritance, *which* he *hath given you*
18. among the saints; and what towards us believers that extraordinary greatness of his power, according to the mighty operation of strength, which he wrought in Christ, by raising him from the dead, and setting him at his own right-hand in the
19. heavenly dispensation, above all empire and authority
20.
21.

Ch. i. rity and power and dominion, and every name
 that is named not only in this, but also in the fu-
 22. ture, age: and hath put all things in subjection
 under his feet, and hath appointed him a head
 23. over all things to the church, which is his body, the
 fullness of him, who completely filleth all things.

Ch. ii. And you hath he brought to life with Christ,
 v. 1, 2. who are now dead to trespasses and sins, in which
 ye once walkt according to the manners of this
 world, conformably to the ruler of this empire of
 darkness, the spirit that now sheweth it's power in
 3. the sons of disobedience; among which we all
 likewise formerly led our lives, in the lusts of our
 flesh, performing the inclinations of the flesh and of
it's devices; and were true children of punishment,
 4. even as the rest. But God, in his abundant mercy,
 5. on account of the great love, with which he loved
 us, made us, now dead to sins, alive together with
 6. Christ, (by favour ye are delivered) and raised *us*
 up together, and placed us together in the hea-
 7. venly *dispensation* in Christ Jesus; that he might
 shew to the ages, that are coming, the extraordi-
 nary riches of his favour, in *his* kindness to us
 8. through Christ Jesus. By favour, I say, ye are de-
 livered through faith: and this not of yourselves;
 9. *it is* the gift of God: not by works; so that no
 10. one can boast: for we are his workmanship,
 created in Christ Jesus unto good works, for which
 God prepared us long ago, that we might walk in
 11. them. Wherefore, remember that ye once *were*
 Gentiles in *the* flesh, called uncircumcision by that

Ch. ii. which is called circumcision in *the* flesh, a cir-

- v. 12. *cumcision*, made with hands: and were at that time without Christ, aliens from the community of Israel, and strangers to the covenants; having no hope of the promise, and without God; *men* of
13. this world. But now ye, who were once afar off, are come near through the blood of Christ.
14. For he is our reconciliation; he hath made both
15. *parties* one, and destroyed that *sign* of enmity, the partition-wall which kept them asunder, by abolishing through his own body the law of commandments with *it's* ordinances, so as to create of the two one new man in himself by making peace
16. *between them*; and *so as* to reconcile them both, *now become* one body, unto God, after slaying the
17. enmity by the cross, and coming to preach glad tidings of peace to you afar off and to them at
18. hand. For through him we both have this ad-
19. mission to the father by one spirit. So then ye are no longer strangers and pilgrims, but fellow-citizens with the saints, and of the household of God;
20. builded upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cor-
21. ner-stone; by which the whole building, fitly joined together, is growing up into a holy temple
22. in *the* Lord: by which ye also are builded up together into a spiritual habitation of God.

Ch. iii. For this cause I Paul *am* the prisoner of Christ

- v. 1, 2. Jesus in behalf of the Gentiles: inasmuch as ye have heard of the dispensation of that kindness of God, which hath been shewn me on your account:

- Ch. iii. count: how he made known to me, by a revelation, that mystery, (as I wrote before in few words, by reading which ye will be able to perceive my acquaintance with this mystery of Christ) which in other generations was not made known to the sons of men, as it hath been now revealed to his holy apostles and spiritual teachers; that the Gentiles are fellow-heirs and of the same body *with the Jews*, and joint-partakers of that promise, in Christ, through the gospel; of which I am become a minister by the gracious gift of God bestowed upon me, according to the operation of his power. Upon me, the least of all the saints, was this favour bestowed, to proclaim among the Gentiles the glad tidings of these unsearchable riches of Christ; and to shew clearly unto all, what is the dispensation of that mystery, which was hidden, from the ages, in God, who appointed all these things: that the manifold variety of God's wisdom might now be made known by the church to the governments and powers in the heavenly *dispensation*; according to a predisposition of the ages, which he made in Christ Jesus our Lord: in whom we have this plainness of speech, and admission with confidence through faith in him.
- Wherefore, I pray that I may not faint in these my tribulations for you, which are your glory: and for the same cause I bend my knees to the father; by whose name the whole family in heaven and upon earth is called, that he would give you, according to his glorious riches, to be strengthened with power through his spirit in the inward man; so that Christ may dwell through faith in
- VOL. II. O your

Ch. iii. your hearts ; *and* that, being rooted and founded
 v. 18. in love, ye may be able to comprehend, with all
 the faints, the breadth and length and depth and
 19. heighth ; and to understand (which is far better
 than that knowledge) the love of Christ, so as to be
 filled with all the fullness of God.
 20. Now unto him, who is able to do with exceed-
 ing abundance above all that we ask or think, ac-
 21. cording to the power displayed in us : to him be
 the glory in the church by Christ Jesus through the
 generations of eternity ! Amen.

Ch. iv. I, therefore, the prisoner in the Lord, entreat you
 v. 1, 2. to walk worthily of your calling, with all lowliness
 of mind and gentleness, with long-suffering, for-
 3. bearing each other in love ; earnestly endeavour-
 ing to preserve the unity of the spirit by the bond
 4. of peace ; *so as to be* one body and one spirit, even
 5. as ye were called unto one hope : *even as there is*
 one Lord, one faith, one baptism, one God and fa-
 6. ther of all ; who is above all things, and through
 7. all things, and in all things. Now to each of us
 hath been given in it's measure the gracious gift
 8. of Christ. Wherefore *the scripture* saith : *He ascend-*
ed on high, and led captivity captive, and gave gifts to
 9. *men.* But this, *he ascended*, how can it be, unless
 he descended also first into the lower parts of the
 10. earth ? He, that descended, is he, that also ascend-
 ed above all the heavens, to complete all things.
 11. And he appointed some, apostles ; and some, pro-
 phets ; and some, evangelists ; and some, pastors
 12. and teachers : for the fitting up of the saints, for
 employment in a ministry, for building up the body
 of

- Ch. iv. of Christ ; 'till we all advance. in the unity of the
 v. 13. faith and the knowledge of the son of God, to a
 grown-up man, to the full size of the stature of
 14. Christ : that we may be no longer children, tossed
 like waves, and carried about with every wind of
 doctrine, according to the unsteadiness of some
 men, by *their* malicious cunning, by the contriv-
 15. ances of error ; but, dealing truly, may grow up
 in love unto him, who is the head, *even* Christ :
 16. from whom the whole body, suited and fitted to-
 gether through every supplying joint, thriveth ac-
 cording to the proportionate operation of every
 single limb, to the improvement of itself in love.
 17. This therefore, I declare, and earnestly call upon
 you in *the* Lord, that ye must no longer walk, *even*
 18. as the Gentiles walk, in a vanity of mind, with a
 darkened understanding, estranged from the life of
 God, on account of the ignorance that is in them,
 19. *and* the blindness of their heart : who have given
 themselves up without remorse to lasciviousness, to
 the practice of all uncleanness and inordinate de-
 20, 21. sire. But ye did not so learn Christ ; inasmuch as
 ye have heard him, and by him were taught, ac-
 22. cording to the truth in Jesus, to put off the old
 man of your former course of life, that was going
 23. to destruction, after the lusts of error ; and to re-
 24. new yourselves in the spirit of your mind, and to
 clothe yourselves with the new man, the *man* ac-
 cording to God, fashioned in righteousness and
 25. holiness, the true *man*. Wherefore, putting away
 falsehood from yourselves, speak ye truth, each
 with his neighbour : for we are members of each
 26. other. If ye be angry, sin not : let not the sun go
 O 2 down

Ch. iv. down upon your anger ; nor give any room to the
 v. 27, 28. accuser. Let him, that hath stolen, steal no more ;
 but rather let him labour, providing with *his* hands
 the good things *of life*, so as to be able to give a
 29. part unto the needy. Let no unmeaning word go
 out of your mouth, but what is good for a further-
 30. ance of the business, so as to be acceptable to the
 hearers. And grieve not the holy spirit of God,
 by which ye were sealed against *the* day of deliver-
 31. ance. Let all bitterness, and passion, and anger,
 and noise, and evil-speaking, be removed from you,
 32. with all malice : and be kind to one another, ten-
 derly affectioned, freely forgiving each other, even
 as God in Christ hath freely forgiven you.

Ch. v. Be, therefore, imitators of God, as beloved chil-
 1, 2. dren ; and walk in love, even as Christ loved us,
 and gave himself up for us, an offering and sacrifice
 3. unto God, of a sweet-smelling favour. But let not
 fornication, or any uncleanness, or excessive appe-
 tite, be even named among you, as becometh saints ;
 4. or indecent and unchaste speeches, or unseasonable
 5. levity : but rather thanksgiving. For be assured
 of this, that no fornicator, or unchaste *person*, or
 one of excessive appetites, who is an idolater, can
 have an inheritance in the kingdom of the anoint-
 6. ed *teacher* of God. Let no one deceive you with
 vain words : for because of these *very* things the
 wrath of God is coming upon the sons of disobe-
 7. dience. Have ye, therefore, no fellowship with
 8. them. For ye *also* were once darkness ; but now,
being light in *the* Lord, walk as children of light :
 9. (for the fruit of the spirit is with all goodness and
 righteous-

- Ch. v. righteousness and truth) giving proof of what is
 v. 10, 11. well pleasing to the Lord. And have no fellowship
 with those unfruitful deeds of darkness, but rather
 12. bring them to conviction : (as it is indecent even
 13. to mention their secret practices) for all these things
 shew themselves, when convicted by the light : and,
 whatsoever sheweth itself, *that is become light.*
 14. Wherefore *the scripture* saith : *Awake, O ! sleeper,*
and arise from the dead, and the Christ will shine upon
thee.
 15. See, therefore, that ye walk circumspectly : not
 16. as unwise, but as wise, *men* ; buying out *your* time,
 17. for these days are evil. So then be not without
 understanding, but perceive what the will of the
 18. Lord *is.* And make not yourselves drunk with
 wine, in which is a shameful want of order ; but
 19. fill yourselves with the spirit : speaking among
 yourselves psalms and hymns and spiritual songs,
 singing and making melody with your hearts to the
 20. Lord ; giving thanks always for all things, in *the*
 name of our Lord Jesus Christ, to God *the* father ;
 21. submitting yourselves to each other in the love of
 22. Christ. Wives ! submit yourselves to your husbands,
 23. as to the Lord : for the husband is head of the wife,
 even as Christ is the head and saviour of the body of
 24. the church : as the church is subject to Christ, so
let wives also in every thing *be subject* to their hus-
 25. bands. Husbands ! love your wives, even as Christ
 26. loved the church, and gave himself up for it ; that
 he might make it holy, by cleansing *it* in a baptism
 27. of water, with *his* doctrine ; so as to present this
 church unto himself in glory, without filth or wrin-
 28. kle or any such thing, pure and spotless. Husbands

Ch. v. ought to love their wives as their own bodies : he,
 v. 29. who loveth his wife, loveth himself. For no one
 ever hated his own flesh ; but fostereth and cherish-
 30. eth it, even as the Lord the church : for we are
 members of his body ; *we are* of his flesh and of his
 31. bones. *So that a man must leave his father and mo-*
ther, and cleave unto his wife, and of two become one
 32. *flesh.* This is that great mystery ; I mean concern-
 33. ing Christ and the church. However, let each of
 you severally love his wife as himself ; and let the
 wife reverence *her* husband.

Ch. vi. Children ! obey your parents in *the* Lord : for
 v. 1, 2. this is just. This is the first commandment with a
 3. promise : *Honour thy father and mother, that it may be*
well with thee, and that thou mayest be a long time upon
 4. *the land.* And, ye fathers ! be not severe with your
 children, but bring them up in *the* discipline and
 instruction of *the* Lord !
 5. Servants ! be obedient unto your worldly masters,
 as unto Christ, with fear and trembling, in singleness
 6. of heart ; not with eye-service, as men-pleasers, but
 with ready inclination, doing the will of God, as
 7. servants of Christ, from the heart ; *thus* serving the
 8. Lord and not men : knowing, that each will re-
 ceive for himself from the Lord the good which
 he hath done, whether *he be* a slave or a free-man.
 9. And, ye masters ! deal equally with them, forbear-
 ing threats ; knowing that your master also is in
 heaven ; with whom is no respect of persons.
 10. Finally, my brethren ! strengthen yourselves with
 11. *the* Lord and with his mighty power. Clothe your-
 selves in the whole armour of God, that ye may be
 able

Ch. vi. able to stand against the devices of the accuser.

v. 12. For we not *only* have to wrestle against flesh and blood, but against the authority, against the powers, against the rulers, of this dark age ; against the wickedness of spiritual men, in a heavenly *dispensation*.

13. Wherefore, take up the whole armour of God, that ye may be able to withstand during this wicked season ; and, after destroying every *enemy*,

14. to stand up. Stand, therefore, having your loins

15. girded about with truth, and with the breast-plate of righteousness upon you, and with feet ready

16. shod for the gospel of reconciliation. Besides all *these*, take up the shield of faith, by which ye will be able to quench all the fiery darts of the wicked

17. one ; and take the helmet of salvation, and that

18. spiritual sword, the word of God : praying in your mind at all times with all prayer and supplication, and watching for this purpose with all patience,

19. and with prayer for all the saints, and for me ; that utterance with an open mouth may be given me, *and* that I may make known with boldness of

20. speech this mystery of the gospel, for which I am an embassador in chains ; that I may have such a freedom of speech in it's behalf, as I ought to have.

21. Now, that ye may also know my affairs, what I am about, Tychicus, the beloved brother and faith-

22. ful servant in *the* Lord, will inform you ; whom I have sent unto you for this very purpose of informing you about me, and to encourage your hearts.

23. Peace *be* unto the brethren, and love with faith,

24. from God *our* father and *our* Lord Jesus Christ ! *His* favour *be* with all, who love our Lord Jesus Christ in purity ! Amen.

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THE EPISTLE OF

PAUL

TO

THE PHILIPPIANS.

- Ch. i. PAUL and Timothy, servants of Jesus Christ, to
- v. 1. all the faints in Christ Jesus at Philippi, with *their*
2. overseers and deacons: favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ!
3. I thank my God always, upon every remembrance of you, in every prayer of mine for you all;
4. making such prayer with joy for your kind contribution to the gospel, under the same confidence
5. from *the* first day 'till now, that each of you, who hath begun a good work, will go on to finish *it*
6. until *the* day of Jesus Christ: as it is but just for me to entertain this opinion of you all, because ye all have me in your heart, and shared with me in this ministry, both during these bonds of mine and *during my* defence and confirmation of the gospel.
7. For God is my witness, how I long for you all
8. with *the* tender affections of Jesus Christ; with this prayer also, that your love may abound yet

- Ch. i. more and more, with conviction, and all under-
 v. 10. standing to distinguish the things *which are* excel-
 lent; *and* that ye may continue with discernment
 and without stumbling *until the* day of Christ:
 11. filled with fruits of the righteousness through Jesus
 Christ, to *the* glory and praise of God.
12. Now I wish you to know, brethren! that the
 things, which *have befallen* me, came for *the* greater
 13. furtherance of the gospel; so that my imprison-
 ment in *the cause of* Christ is become notorious to
 14. the whole palace and to all others; and a good
 many of the brethren, receiving greater confidence
 in *the* Lord from my bonds, have courage to pro-
 15. claim the word without fear. Some indeed even
 through envy and strife are preaching Christ, but
 17. some also from good-will and of love, knowing
 that I am appointed for a defence of the gospel:
 16. whereas those contentious *persons* are proclaiming
 Christ with no pure intention, meaning to add dis-
 18. tress to my bonds. What then? every way after
 all, whether under pretence or with sincerity,
 Christ is proclaimed: and in this I rejoice; yea,
 19. and I will rejoice. For I know that this *imprison-*
ment will issue in my deliverance, through your
 prayer and a supply of the spirit of Jesus Christ;
 20. according to my earnest expectation and hope,
 that I shall disgrace myself in no respect; but with
 all freedom of speech, now as at all other times,
 Christ will be honoured in this body of mine, whe-
 21. ther by life or by death. For me indeed to live,
 22. *is* Christ; and to die, *is* gain. But, if this life in
the flesh be to me a fruitful employment *in his gos-*
pel, what I should choose in this case, I cannot say.

For

Ch. i. For I am distressed betwixt these two *things* ; having a desire to depart and to be with Christ, (which *were* far better) and yet to continue in this life *is* more needful on your account. Indeed I know this with a full assurance, that I shall continue *in this life*, and continue with you all, for your satisfaction and the furtherance of the faith ; that your boasting of me may be abundantly increased by my coming to you again. Only conduct yourselves worthily of the gospel of Christ ; that, if I come, I may see, or, if absent, may hear of you, that ye continue striving together, with one mind and one soul, unterrified by all opposers, for that faith of the gospel, which is a demonstration, for destruction indeed, unto them, but for salvation unto you. For this kindness hath God vouchsafed to you with respect to Christ, not only to believe in him, but even to suffer for him ; enduring the same conflict, which ye have seen in me, and now *hear to be* in me.

Ch. ii. Therefore, if encouragement in Christ, if the comfort of love, if a spiritual union, if affection and compassion, *have* any *power* ; fill ye up my joy, by having the same dispositions, the same love, the same soul, the same mind. Let there *be* no quarrel, or vain-glorying ; but with *all* humility give the preference to each other. Let each consider, not their own *concerns* only, but the *concerns* of others also. Let the same disposition be in you, which *was* also in Christ Jesus ; who, though in a divine form, did not think of eagerly retaining this divine likeness ; but emptied himself *of it*, by taking a servant's form : and, being made like *other* men,

- Ch. ii. men, with the dispositions of a man, he became so
 v. 8. obedient as to humble himself unto death, and death
 9. upon a cross. And, for this reason, God highly
 10. exalted him, and kindly bestowed on him a name
 11. above every name: that before the name of Jesus
 every knee should bend, in heaven and upon earth
 12. and beneath the earth; and every tongue should
 confess Jesus Christ to be Lord, unto *the* glory of
 God *the* father.
12. Wherefore, my beloved *brethren!* as ye always
 obeyed me with fear and trembling, not only when
 I was present, but much more now in my absence,
 13. promote the welfare of each other: for God is
 working in you both to be willing and to per-
 14. form. Do all things with good-will, without mur-
 15. murings and disputing: that ye may be blameless
 and uncorrupt, spotless children of God, amidst
 a crooked and twisted race: among whom shine
 16. ye forth as luminaries to the world; holding out
 a doctrine of life; that I, as not having run *my*
race in vain, nor laboured in vain, may boast of
 17. *you* in *the* day of Christ. Yea, even if I be poured
 out upon the sacrifice and offering of your faith, I
 18. will rejoice, and rejoice with you all. In the same
 manner, then, do ye also rejoice, and rejoice with
 me.
19. Now I hope, in the Lord Jesus, to send Timo-
 thy soon unto you, that my mind also may be
 20. cheered by the knowledge of your affairs: for I
 have no one *here* like-minded, and sincerely anxi-
 21. ous for you. They are all seeking their own *in-*
 22. *terest*, not that of Christ Jesus. But assure your-
 selves of *Timothy's* approved faithfulness: for he
 hath been to me, like a child to *it's* father, in the
 service

Ch. ii. service of the gospel. Him then I hope to send
 v. 23. as soon as ever I shall see the issue of this *affair*
 24. with me. Now I trust in *the* Lord, that I shall
 25. come myself also soon : but I thought *it* necessary
 to send unto you Epaphroditus, a brother and fel-
 26. low-soldier to me, and to you an apostle, and a
 minister of my concerns : because he hath been
 longing for you all, and much distressed at your
 27. hearing that he was sick. For indeed he hath
 been sick, at the very point of death ; but God
 had pity on him : and not on him only, but on me
 also, that I might not have sorrow upon sorrow.
 28. Therefore I was the more desirous of sending him
 unto you, that ye might rejoice at seeing him
 again, and I might be freed from my anxiety.
 29. Receive him accordingly in the Lord with all
 30. gladness, and hold such *men* precious ; for he came
 nigh unto death in the service of Christ, making
 no account of his own life, that he might fill up
 the deficiency of my service towards you.

Ch. iii. Finally, my brethren ! rejoice in *the* Lord. To
 v. 1. write the same things unto you, is not troublesome
 2. to me, and is safe for you. Beware of those dogs ;
 beware of their wicked practices ; beware of *their*
 3. biting *you*. For we are the *true* circumcision, who
 pay a religious service unto God in *the* mind, and
 boast in Christ Jesus, and have no confidence in
 4. *the* flesh. Though indeed I have *room* for confi-
 dence even in *the* flesh : *for*, if any one may pre-
 sume to have confidence in the flesh, I *still* more.
 5. *I was* circumcised on the eighth day, of *the* race
 of Israel, of *the* tribe of Benjamin, a Hebrew from
 Hebrews ; with respect to *the* law, a Pharisee ; with

- Ch. iii. with respect to *my* zeal, a persecutor of the church ;
- v. 6. according to the righteousness of *the* law, blameless. But these things, which were gain unto me,
7. I count *but* loss in respect of Christ. Nay, indeed, I even count all things but loss in respect of the excellence of the knowledge of Christ Jesus my Lord ; for whose sake I have suffered the loss of these things, and count them but refuse, that I
9. might gain Christ, and be found in him, not having mine own righteousness, which *is* of *the* law, but that through faith in Christ, *even* the righteousness from God ; so as to know *Christ*, and the efficacy of his resurrection, with a participation of his
11. sufferings by conforming myself to his death, if I may by any means arrive at a complete resurrection from dead *works*. Not that I have already attained *this*, or already finished my race ; but am still pursuing, if I may after all lay hold *on that*, for
13. which I also was laid hold on by Christ Jesus. Brethren ! I do not reckon myself to have laid hold upon it ; but this *I reckon*, that, forgetting what is behind and stretching myself out to what lieth
14. before *me*, I keep pressing to *the* mark for the prize of that invitation of God from above in Christ
15. Jesus. Let us, therefore, who *are* men *in* *understanding*, have this determination (and, if ye be
16. otherwise minded, God will reveal this also unto you) to walk, as far as we have advanced, by the same rule.
17. Be ye together imitators of me, brethren ! and observe those, who walk after the pattern, which
18. ye have in us. For many walk, of whom I have told you often, and now tell you even weeping, *that* they are the enemies of the cross of Christ :

Ch. iii. Christ: whose end *is* the ruin *of others*, whose
 v. 19. God *is* the belly, and *whose* glory *is* in their shame,
 20. whose mind is on earthly things. But we are
 citizens of heaven; whence indeed we are expect-
 21. ing a deliverer, *our* Lord Jesus Christ, who will
 change this lowly body of our's into the form of
 his glorious body, according to that efficacy, by
 which he is able even to make all things subject
 to himself.

Ch. iv. Wherefore, my brethren! beloved and longed
 v. 1. for, my joy and crown; thus continue in *the*
 2. Lord, beloved! I exhort Euodias and I exhort
 Syntyche, to have the same mind in *the* Lord:
 3. and I beg of thee also, true yokefellow! assist
 them; for they have ^{striven} with me in behalf of
 the gospel, with Clement also, and the rest of my
 fellow-labourers; whose names are in *the* book of
 4. life. Rejoice in *the* Lord: again I say, rejoice.
 5. Let your reasonableness be known unto all men:
 6. the Lord *is* nigh. Be anxious about nothing;
 but, in every thing, by prayer and supplication
 with thanksgiving, let your requests be made
 7. known unto God. And may that peace of God,
 which surpasseth all understanding, keep safely
 your hearts and minds in Christ Jesus!
 8. Finally, brethren! whatsoever things *are* true,
 whatsoever things *are* respectable, whatsoever
 things *are* just, whatsoever things *are* pure, what-
 soever things *are* lovely, whatsoever things *are* of
 good report; if *there be* any honour, and if *there*
be any praise, think on these things: the things,
 which ye both learnt, and received, and heard,
 and

Ch. iv. and saw in me, practise those; and the God of
v. 9. peace will be with you.

10. Now I greatly rejoiced in *the* Lord, that at length your concern for me, which indeed ye entertained before, but without opportunity, hath
11. now revived. I do not speak with respect to *my* poverty; for I have learned, in whatsoever *state* I
12. am, *therewith* to be content. I know *what it is* to be brought low, and I know *what it is* to abound; in every *time* and in all *conditions* have I been instructed; both to be full and to be hungry, both
13. to abound and to be in want. I can bear all things through Christ, who strengtheneth me.
14. But ye did well in making a common cause of my
15. distress. And indeed ye know yourselves, O! Philippians, that in ^{the} beginning of the gospel, when I went forth from Macedonia, no church communicated with me in a *single* instance of giving and receiving, but ye alone: and that both once and twice at Thessalonica ye sent a supply
- 17, unto me. Not that I wish for the gift *so much* as I wish for that fruit, which may abound unto
18. your own account. But I have received all, and abound: I was made full by your present from Epaphroditus, a smell of a sweet favour, an acceptable
19. sacrifice, well-pleasing unto God. And my God will supply all your wants, according to his glorious riches in Christ Jesus. Now unto our God and father *be* the glory for ever and ever! Amen.
21. Salute every faint in Christ Jesus. The brethren
22. with me salute you. All the saints salute you, and
23. especially they of Cæsar's house. The favour of our Lord Jesus Christ *be* with you all! Amen.

THE EPISTLE OF

PAUL

TO

THE COLOSSIANS.

- Ch. i. **P**AUL, an apostle of Jesus Christ by a divine
v. 1. appointment, and Timothy *our* brother, to the
holy and faithful brethren in Christ at Colosse :
2. favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ !
3. We are always giving thanks concerning you to the God and father of our Lord Jesus Christ ;
4. (having heard of your faith in Christ Jesus and
5. *your* love towards all the saints) on account of that hope, which is laid up for you in the heavens, of which ye have heard before in the true doctrine
6. of the gospel, which hath appeared among you, as *it* hath also in all the world ; and is bearing fruit *there*, as among you also, from the day of your hearing and acknowledging this genuine
7. kindness of God : as ye learnt also of Epaphras, our beloved fellow-servant and faithful minister of
8. Christ in your behalf : who hath signified also to

- Ch. i. us your love in the spirit. So we, for this cause,
 v. 9. since the day we heard, cease not praying in your
 behalf, and requesting that ye may be filled with
 the acknowledgement of *God's* will in all spiritual
 10. wisdom and understanding; so as to walk wor-
 thily of the Lord unto all pleasing, by bearing
 fruit in every good work and thriving in the ac-
 11. knowledgement of God: being endued with all
 strength, according to his glorious power, unto
 all patience and long-suffering with gladness:
 12. giving thanks unto the father for thinking us
 worthy of this share in the lot of the saints in
 13. light, for delivering us from the power of dark-
 ness and removing *us* into the kingdom of his
 14. beloved son; by whom we have this deliverance,
 15. *even* the remission of sins: who is an image of
 the invisible God, a first-born of the whole crea-
 16. tion: for in him were created all the things in the
 heavens and upon the earth, the things visible
 and the things invisible, whether thrones, or do-
 minions, or governments, or powers: all these
 things were created through him and for him.
 17. And he is above all things: and all these things
 18. are holden together in him: and he is the head of
 the body of the church, the first-born from the
 19. dead, so as to be first in all things; for in him was
 20. all the fulness of *God* pleased to dwell, and through
 him to reconcile all things to himself by making
 peace through the blood of his cross; through him
I say, whether the things on earth or the things
 21. in heaven: and you, who were once estranged
 from *him* and enemies in your mind through *your*
 wicked works, hath he now reconciled through

- Ch. i. the death of the fleshly body *of Christ*, that he
 v. 22. might present you holy, and without spot, and
 23. blameless, before himself; if ye will continue in
 the faith, firm on it's foundation, and not stir
 from the hope of that gospel, which ye have
 heard, which hath been proclaimed in all the
 24. creation under heaven; of which I Paul was
 made a minister, and rejoice in these afflictions
 of mine for you, and am filling up in my flesh
 the remainder of my sufferings *in the cause* of
 25. Christ, in behalf of his body the church; of
 which I was made a minister according to the
 appointment of God, which was given me unto
 26. you, to preach fully the doctrine of God, that
 mystery which had been hidden from the ages
 and generations *of old*, but is now laid open to
 27. his saints; to whom God was willing to make
 known the glorious riches of this mystery towards
 you Gentiles, which is Christ, the hope of glory,
 28. whom we are declaring; exhorting every man,
 and teaching every man, with all wisdom, that
 we may present every *one* a grown-up man in
 29. Christ Jesus: for which indeed I am labouring
 and striving according to that powerful operation,
 which is displaying itself in me.

- Ch. ii. For I wish you to know, what a great struggle
 v. 1. I am bearing for you and for them of Laodicea,
 and for all who have not seen my face in *the flesh*;
 2. that their hearts may be encouraged, *that* they
 may be knitten together in love and in all riches
 of an understanding fully convinced, in a knowledge
 of the mystery of God the father concerning

- Ch. ii. Christ: in whom all the treasures of wisdom and
 v. 3, 4. knowledge are laid up. And this I tell you,
 that no one may impose upon you by specious
 5. doctrines. For indeed, though I am absent in
 body, I am with you in mind, rejoicing at the
 fight of your order and the steadfastness of your
 faith in Christ.
6. As, therefore, ye received Jesus from me *to be*
 7. the Christ *and* the Lord, *so* walk in him; rooted
 and building yourselves up in him, and strengthen-
 ing yourselves in the faith; and, as ye were
 8. taught, abounding therein with thanksgiving. Be-
 ware therefore, lest any one make a prey of you
 through that philosophy and vain deceit, after the
 tradition of men, after the elements of the world,
 9. and not after Christ; in whom substantially dwell-
 10. eth all the fulness of the godhead: and ye have
 your fulness in him, who is the head of all domi-
 11. nion and power: in whom also ye have been
 circumcised with a circumcision not made with
 hands, *even* the putting off of the fleshly body by
 12. the circumcision of Christ: having been buried
 with him in baptism; by which also ye were
 raised to life with him through a strong confidence
 13. in God, who raised him from the dead, and with
 him restored you to life, *who are* now become
 dead to sins and to the circumcision of your flesh,
 by a gracious pardon of all your transgressions:
 14. who has blotted out the hand-writing of our debts
 in the *book of ordinances*, which was in our way, and
 15. removed it by nailing it to the cross; with which,
 after stripping himself *for the combat*, he made a pub-
 lic show of principalities and powers in triumph.
- Let

- Ch. ii. Let no one, therefore, call you to an account
 v. 16. about meat and drink, or with respect to a festival,
 17. or a new moon, or sabbaths ; which are but a
 18. shadow of what was to come. Let no one deprive
 you of the prize by a voluntary humility and a
 worship of the angels, intruding into what he
 hath not seen, puffed up without cause by his
 19. fleshly mind, and not keeping to the head, from
 which the whole body, supplied and nourished
 through the connecting joints, thriveth with the
 increase of God.
20. If, therefore, ye have died with Christ to the
 elements of the world, why, as if ye still lived in
 21. the world, are ye imposing ordinances upon your-
 22. selves, (eat not, taste not, touch not ; which are
 all perishable things) according to the command-
 23. ments and doctrines of men ? Which have indeed a
 pretence of wisdom in a will-worship, and humi-
 lity, and a bodily abstinence, but without honour,
and only for the satisfying of the flesh.

- Ch. iii. Since, therefore, ye have been raised up with
 v. 1. Christ, seek those things which are above, where
 2. Christ is sitting at *the* right-hand of God. Set
 your minds on the things above, not the things
 3. on the earth : for ye have died, and your
 life is laid up in store with Christ in God ;
 4. so that, when Christ our life shall appear, we
 5. also shall appear with him in glory. Let your
 members, therefore, be dead to these earthly things,
 fornication, uncleanness, impure passion, wicked
 6. lusts, and inordinate desire, which is idolatry ; *for*
 because of these things the punishment of God is

Ch. iii. coming upon the sons of disobedience ; among

v. 7. whom also ye once lived, and walkt in these *prac-*

8. *tices*. But now lay aside all these things; anger, passion, malice, evil-speaking, *and* filthy conversa-

9. tion from your mouth. Lye not ye to each other ; who have stripped off the old man with his deeds,

10. and have clothed yourselves with that new *man*, which is renewed in knowledge after *the* image of

11. it's creator *Christ* : where there is no Greek or Jew, circumcision or uncircumcision, barbarian *or* Scythian, slave *or* free-man ; but Christ *is* all in all.

12. Clothe yourselves, therefore, as chosen saints and beloved *sons* of God, with affections of pity, kind-

13. nefs, lowlymindedness, meekness, forbearance ; enduring each other, and forgiving each other freely,

if any one have a complaint against another : even as Christ freely forgave you, do ye also *freely for-*

14. *give*. But over all these *virtues put on* love, which

15. is the bond of perfection. And let the peace of Christ, unto which ye were called, govern your

16. hearts in one body ; and be thankful. Let the doctrine of Christ dwell in you richly, with all wisdom ; whilst ye teach and admonish yourselves with psalms and hymns and spiritual songs, singing with thankfulness in your heart to the Lord.

17. And, whatsoever ye say or do, do all in *the* name of our Lord Jesus Christ ; giving thanks unto God the father through him.

18. Wives ! submit yourselves to *your* own husbands,

19. as in *the* Lord. Husbands ! love your wives, and

20. be not bitter with them. Children ! obey your parents in all things ; for this is well pleasing to the

Lord.

Ch. iii, Lord. Fathers ! provoke not your children, lest
v. 21. they be discouraged.

22. Servants ! obey your masters after *the* flesh in all things ; not with eye-service, as men-pleasers, but

23. with singleness of heart, in the fear of God. And, whatsoever ye do, do *it* from *the* soul, as for the

24. Lord, and not for men ; knowing that from the Lord ye will receive the inheritance *of sons* for *your* reward : for Christ *indeed* is the master, whom ye

25. are serving ; and, whosoever doeth wrong, *he* will bring his wrong upon himself : for there will be no

Ch. iv. respect of persons. Masters ! give unto your servants what *is* just and equal, knowing that ye also have a master in heaven.

2. Persevere in prayer, and watch therein with

3. thanksgiving : praying at the same time for us also, that God would open us a door for the word, to speak the mystery of Christ ; for which indeed

4. I am in bonds : that I may publish it by speaking as I ought.

5. Walk warily before them that are without, buying

6. off your time. Let your conversation be always gracious, seasoned with salt ; knowing the proper answer for each person.

7. Tychicus, *my* beloved brother and faithful minister and fellow-servant in *the* Lord, will acquaint

8. you with all mine affairs ; whom I have sent unto you for this purpose, that he may know your situation

9. and encourage your hearts ; with Onesimus, that faithful and beloved brother, your countryman ; they will tell you every thing here.

10. Aristarchus, my fellow-prisoner, saluteth you ;

- Ch. iv. and Mark, the cousin of Barnabas, about whom ye have received instructions : if he come unto you, entertain him. And Jesus, called Justus, *saluteth you*. These are of *the* circumcision, and my only fellow-labourers in the kingdom of God : these have been a comfort to me.
12. Epaphras, your countryman, a servant of Christ, saluteth you ; ever striving on your behalf in his prayers, that ye may continue, complete and full,
13. in every will of God. For I bear him testimony, that he hath a very zealous affection for you, and for them in Laodicea, and for them in Hierapolis.
14. Luke, the physician, the beloved *brother*, and De-
15. mas, saluteth you. Salute the brethren in Laodicea,
16. with Nymphas, and the church in his family. And, when this letter hath been read among you, take care that it be read also in the church of the Laodiceans ; and that ye also read that of the Laodiceans.
17. And say to Archippus, See that thou fully execute the ministry, which thou receivedst from
18. *me* in *the* Lord. The salutation of *me* Paul with mine own hand. Remember these bonds of mine. The favour of *the gospel* be with you ! Amen.

THE
FIRST EPISTLE OF
PAUL
TO THE
THESSALONIANS.

Ch. i. **P**AUL and Silvanus and Timothy, to the church
v. 1. of *the* Theſſalonians in God *our* father, and *our* Lord
Jeſus Chriſt : favour *be* unto you and peace !

2. We thank God always for you all, making men-
3. tion of you in our prayers without ceaſing ; re-
- membering the activity of your faith and the la-
- boriouſneſs of *your* love and the patience of *your*
- hope in our Lord Jeſus Chriſt, in the fight of our
4. God and father : knowing, brethren, beloved by
5. God ! that he hath choſen you : becauſe our goſ-
- pel did not appear among you in word only, but
- alſo *with the* power of *the* holy ſpirit, and with
- great conviction ; even as ye know how we ac-
6. quitted ourſelves among you for your ſakes. And
- ye became imitators of me ; receiving the doctrine
- of

Ch. i. of the Lord in much affliction, *but* with joy of a
 v. 7. holy spirit: so that ye are become patterns to all
 8. the believers in Macedonia and Achaia. For the
 word of the Lord hath sounded forth from you
 not only in Macedonia and Achaia, but your faith
 in God hath **gone out** also into every place; so
 that we have no need to say any thing about you:
 9. for they are declaring what a reception we had
 among you, and how ye turned from those idols
 unto God, unto the service of a living and true
 10. God, and an expectation of his son from heaven;
 whom he raised from the dead, *even* Jesus, our
 deliverer from the punishment that is at hand.

Ch. ii. For yourselves know, brethren! that our com-
 v. 1, 2. ing among you was not in vain: but, though we
 had before suffered bodily injury, as ye know, at
 Philippi, we had the courage through our God to
 declare unto you the gospel of God amidst so great
 3 a struggle: inasmuch as our exhortation *was* not
 of error, nor with impure views, nor with guile;
 4. but, as we have been thought worthy by God to
 be entrusted with the gospel, we speak accord-
 ingly; not to please men, but that God, who
 5. proveth our hearts. For neither did we use at
 6. any time flattering speeches, as ye know; nor seek
 praise of men, neither of you nor of others; nor
use any pretence of extortion, (God is witness!)
 when we might have been burthensome, as apos-
 7. tles of Christ: but we behaved with gentleness
 8. among you. As affectionate towards you, as a
 nursing-mother cherishing her children, we were
 willing to impart unto you, not only the gospel of
 God,

Ch. ii. God, but our own lives also; because ye were

v. 9. dear unto us. For ye must remember, brethren! our labour and weariness; how we were working night and day, that we might not be burthensome

10. to any of you. Ye *are* witnesses, and God *is* witness, how holily and uprightly we preacht unto you the gospel of God, and were without blame

11. towards you, who believed; encouraging, as ye know, and comforting every one of you, as a fa-

12. ther his children; and charging you to walk worthily of God, who had called us into his glorious kingdom.

13. For this cause also we are thankful unto God continually, that, upon receiving the doctrine of God, which ye heard from us, ye accepted *it* not as a doctrine of men, but, as it truly is, a doctrine of God: which hath it's effect also in you who believe.

14. For ye, brethren! are become like the churches of God in Christ Jesus, that are in Judea; inasmuch as ye also have suffered the same things from your

15. countrymen, as they *did* from the Jews; who both slew the Lord Jesus and their own prophets, and drave us out from *them*: who please not God,

16. and *are* contrary to all men; not suffering us to declare salvation to the Gentiles; thus always filling up *the measure* of their sins: but complete punishment is overtaking them.

17. Now we, brethren! bereaved of you our children at a moment's warning, in presence *only*, not in heart, have been eager to see your face with much

18. anxiety. Accordingly, we intended to go unto you,

Ch. ii. you, even I Paul, both once and twice; but Satan
 v. 19. came in our way. For what *is* our hope, or joy,
 or crown of triumph? Are not ye then, in the pre-
 sence of our Lord Jesus Christ, at his coming?
 20. Ye are indeed our glory and *our* joy.

Ch. iii. So then, being able to endure no longer, we
 v. 1, 2. have submitted to be left at Athens alone, and
 have sent Timothy, our brother and minister of
 God and our fellow-labourer in the gospel of
 Christ, to support you and encourage you con-
 3. cerning your faith, that none of you be moved by
 these afflictions: because ye know them to be ap-
 4. pointed for us: for indeed, when we were with
 you, we foretold, that we were going to be afflict-
 5. ed; just as it came to pass, and ye know. So
 that, unable to endure any longer, I sent to know
 your faith; lest the tempter may have seduced you,
 6. and our labour be made vain. But Timothy, hav-
 ing come back to us just now from you, and
 brought us glad tidings of your faith and love,
 and of the good remembrance, which ye constantly
 7. have of us, longing to see us, as we also you; we
 have been hereby encouraged in you, brethren! in
 all our affliction and distress, by your perseverance;
 8. for we are now alive *indeed*, if ye continue in *the*
 9. Lord. For what thanks can we render unto God
 concerning you, for all the joy, which we feel on
 10. your account, before our God? night and day most
 exceedingly desirous to see your face, and to make
 11. up the deficiencies of your faith. Now may God
 our father and our Lord Jesus direct our way unto
 you!

Ch. iii. you! And may the Lord multiply abundantly
 v. 12. your love to each other and to all, as our's also *is*
 13. towards you; so as to stablish your hearts unblame-
 able in holiness before God our father, at the
 coming of our Lord Jesus Christ with all his
 saints!

Ch. iv. Furthermore, brethren! we entreat and exhort
 v. 1. you in *the* Lord Jesus, as ye received from us how
 ye ought to walk and please God, to abound
 2. *therein* still more: since ye know what charges we
 3. gave you by *the authority of* the Lord Jesus. For
 this is the will of God, *even* your sanctification;
 4. that ye keep yourselves from fornication; that
 each of you know how to possess his body in holi-
 5. ness and honour, not in lustful passions, as those
 6. Gentiles who know not God; not overreaching
 nor injuring his brother in this matter: because
 the Lord *will* punish all these things, as we also
 7. forewarned you and expressly declared. For God
 called us not unto uncleanness, but unto holiness:
 8. so that he, who rejecteth *this precept*, rejecteth not
 man, but God; who hath also given his holy spirit
 for our benefit.
 9. Now, concerning brotherly love, ye have no
 need that I write unto you; for ye yourselves are
 10. taught by God to love one another. And indeed
 ye do practise this towards all the brethren
 throughout Macedonia; and we exhort you, bre-
 11. thren! to abound *therein* still more; and to be am-
 bitious of peace, and to mind your own business,
 and to work with your own hands, as we charged
 you;

Ch. iv. you ; that ye may appear with credit to those that

v. 12. are without, and be in want of nothing.

13. But I wish you, brethren ! not to be ignorant with respect to them that are asleep, lest ye for-

14. row, as other men without hope. For, if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them

15. also, that are asleep. For this we declare unto you by a declaration from *the* Lord ; that those of us, which are left alive at the coming of the Lord,

16. will not go before them that are asleep : because the Lord himself will come down from heaven, with a commanding voice of an archangel, and a loud-sounding trumpet : and they, who have died

17. in *the cause of* Christ, will first come to life ; afterwards we, who are left alive, shall be caught up together with them in clouds to meet the Lord in *the* air ; and so shall we ever be with *the* Lord.

18. Wherefore, encourage each other with these doctrines.

Ch. v. But about the exact time, brethren ! it need not

v. 1, 2. be written to you : for ye yourselves know perfectly, that the day of the Lord is coming as a thief by

3. night. For, whilst they are saying, Peace and safety ! sudden destruction cometh on them, like the pains on a woman with child ; and there can

4. be no escape. But ye, brethren ! are not in darkness, that the day should surprise you like a thief.

5. Ye are all sons of light and sons of day : we are

6. not of night nor of darkness. So then, let us not

7. sleep like the rest, but be watchful and sober : for
the

Ch. v. the sleepers sleep by night, and the drunkards are

v. 8. drunken by night: but let us, who are of *the* day, be sober, putting on a breast-plate of faith and love, and for a helmet a hope of salvation: for

9. God appointed us not unto punishment but to attain salvation through our Lord Jesus Christ;

10. who died for us, that, whether we live or die, we

11. might dwell together with him. Wherefore, encourage each other and improve each other, as indeed ye do.

12. Now we entreat you, brethren! to consider them, who labour among you, and are set over

13. you in *the* Lord, and admonish you; and to regard them with the utmost fondness of affection; and to live in peace with them, because of their office.

14. Moreover, we exhort you, brethren! admonish the unruly, comfort the feeble-minded, support the

15. weak, be long-suffering towards all *men*. See that none render evil for evil to any *man*; but follow

16. after kindness always, to each other and to all. Re-

17, 18. joice evermore. Pray without ceasing. At all *times* give thanks; for this is God's will concern-

19. ing you in Christ Jesus. Quench not the spirit. ~

20, 21. Undervalue not the *gift* of teaching. Prove all

22. things: hold fast the best. Keep yourselves from every appearance of evil.

23. Now may the God of peace make you altogether holy! and may your spirit and life and body be kept entire and blameless unto the coming of
our

Ch. v. our Lord Jesus Christ! He, who called you, *may*
v. 24, 25. *be* relied on for a performance *of his promise*. Bre-
26. thren! pray for us. Salute all the brethren with
27. a holy kifs. I charge you *by* the Lord, that this
28. letter be read to all the holy brethren. The
favour of our Lord Jesus Christ *be* with you!
Amen.

THE
SECOND EPISTLE OF
PAUL
TO THE
THESSALONIANS.

Ch. i. **P**AUL and Silvanus and Timothy unto the church
v. L. of *the* Thessalonians in God our father and *our*
2. Lord Jesus Christ: favour *be* unto you and peace
from God our father, and *our* Lord Jesus Christ!

3. We ought to thank God always concerning you,
brethren! as it is meet; because your faith thriv-
eth, and the love of every one of you towards each
4. other is encreasing: so that we ourselves boast of
you among the churches, on account of your pa-
tience and trust under all the wrongs and distresses,
5. which ye endure; a proof of the just appointment
of God, in vouchsafing unto you that kingdom of
6. God, for which ye can even suffer. Now God will
be just in recompensing affliction to those, that are

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afflicting

Ch. i. afflicting you ; and to you, that are afflicted, rest

v. 7. with us, at the manifestation of our Lord Jesus

8. from heaven with his mighty angels, in flaming fire, executing vengeance on them, who know not God, and obey not the gospel of our Lord Jesus

9. Christ. These will suffer a sentence of everlasting destruction, before *the* presence of the Lord and the glory of his power, when he is come to be

10. glorified by his saints, and to be admired on that day by every believer of our testimony, which was

11. established among you by proof. For which purpose indeed we are always praying on your behalf, that our God would make you worthy of this call, and fully execute with power every intention of

12. goodness and work of faith ; that the name of our Lord Jesus Christ may be glorified by you, and ye by him, according to the favour of our God and of *our* Lord Jesus Christ.

Ch. ii. Now we entreat you, brethren ! concerning this

v. 1. coming of our Lord Jesus Christ and our assem-

2. bling unto him, that ye be not hastily moved from your understanding, nor troubled by any *declaration* of *the* spirit, nor by any expression, nor by any letter as from us, as if the day of the Lord were at

3. hand. Let no one deceive you by any means ; for that falling-off must first come, and that man of

4. sin, that son of mischief, be displayed, who opposeth and raiseth himself up above every one, that entitleth himself a god or *demandeth* reverence ; so as to place himself in the temple of God as a god, de-

5. claring himself to be a god. Do ye not remember,
that,

- Ch. ii. that, whilst I was yet with you, I told you these
 v. 6. things? And ye know what hindereth now ; so that
 7. he will display himself in his proper time : though
 indeed this mystery of wickedness is shewing itself
 already ; but he, who now hindereth, must be re-
 8. moved ; and then will this wicked *person* be dis-
 played : and the Lord will consume with the
 breath of his mouth, and with the manifestation
 9. of his presence will destroy, him, whose coming is
 according to *the* operation of Satan, with all im-
 10. posture of miracles and of signs and wonders, and
 with every wicked seduction, among them pre-
 pared for destruction, because they receive not
 11. the love of the truth for their preservation. And
 for this cause will God send them such effectual
 12. delusion in believing this lying power ; that all,
 who believed not the truth but took pleasure in
 13. such deceit, may be brought to punishment. But
 we ought always to thank God on your behalf,
 brethren beloved by the Lord ! because God chose
 you at first unto salvation by a spiritual purifica-
 14. tion and a belief in the truth ; for which end he
 called you through our gospel unto a glorious pos-
 session of our Lord Jesus Christ.
15. So then, brethren ! continue to hold fast the
 doctrines delivered unto you by us, whether by
 16. word of mouth or by letter. Now may our Lord
 Jesus Christ himself, and God our father, who
 hath shewn his love for us by graciously giving *us* an
 17. everlasting consolation and a good hope ; encour-
 age your hearts, and establish you in every good
 word and work !

Ch. iii. Finally, brethren ! pray concerning us, that ~~the~~

v. 1. doctrine of the Lord may continue running and gaining glory, even as with you : and that we may be delivered from these unstable and wicked men ;

2, 3. for all are not *steady* to the faith. But, the Lord may be relied on, that he will establish you and

4. keep *you* from the wicked one. And we have this confidence in you in *the* Lord, that ye are both performing our injunctions and will perform

5. *them*. And may the Lord guide your hearts unto the love of God and unto an endurance of Christ !

6. Now we charge you, brethren ! in *the* name of our Lord Jesus Christ, to keep yourselves from every brother, who walketh disorderly, and not according to the doctrine, which he received from

7. us. For ye know that ye ought to imitate us :

8. and we were not disorderly among you ; neither did we live at any man's cost, but were working with labour and weariness, night and day, that we

9. might not be burthen some to any of you : not because we have no authority, but to make ourselves

10. a pattern to you for your imitation. For indeed, whilst we were with you, we gave you this charge ; that, if any one were not willing to work, neither

11. should he eat. For we hear, that some among you walk disorderly ; busy indeed, but to no good

12. purpose. Now we charge such, and entreat them, by our Lord Jesus Christ, that they labour and eat their own bread in peace.

13. And ye, brethren ! be not weary in well-doing :

14. and, if any one disobey our orders in this letter,

mark

- Ch. iii. mark that *man*, nor keep company with him, that
v. 15. he may be ashamed. Yet do not regard him as
an enemy, but admonish *him* as a brother.
16. Now may the Lord of peace give you his peace
every way at all *times* ! The Lord *be* with you all!
17. The salutation of me Paul *is* with my own hand;
which is *my* mark in every letter : so I write,
18. The favour of our Lord Jesus Christ *be* with you
all ! Amen.



THE
FIRST EPISTLE OF
PAUL

TO
TIMOTHY.

Ch. i. **P**AUL, an apostle of Jesus Christ by an appointment of God our saviour, and of *the* Lord Jesus
v. 1. Christ, our hope: to Timothy, my true faithful
2. son, favour, mercy, peace, from God our father, and Jesus Christ our Lord!

3. As I advised thee, when I was going for Macedonia, continue in Ephesus: that thou mayest
4. charge some not to teach other doctrines, nor give heed to fables and endless genealogies, which afford questions, rather than godly improvement in
5. the faith. Now the purpose of that charge is love, out of a pure heart and a good conscience
6. and faith unfeigned; from which some have swerved,
7. and turned aside unto vain babbling: wishing to be *thought* teachers of the law, *but* understanding neither what they say, nor about what they
8. so positively affirm. Now we allow, that the law *is* good, if any one use it suitably to it's purpose;

Ch. i. knowing this, that no law lieth against a righteous

v. 9. man, but *against* lawless and ungovernable, ungodly and sinful *men*, unholy and impure, murderers of fathers and murderers of mothers, murderers of

10. others, whoremongers, men of unnatural lusts, enslavers of mankind, deceivers, false swearers; and whatever else is contrary to the wholesome doctrine of that glorious gospel of the holy God, with

11. which I am entrusted. And I am thankful to

12. Christ Jesus our Lord, who granteth me strength, for

13. counting me faithful by giving *me* a ministry; who

was before an evil speaker, and a reviler, and injurious; but I obtained mercy, because I did *these*

14. *things* heedlessly in unbelief. And this kindness of our Lord was exceedingly abundant, with faith

15. and love in Christ Jesus. *It is* a true doctrine, and

worthy of all joyful acceptation, that Christ Jesus

came into the world to save sinners; of which I

16. am chief: but for this cause I obtained mercy,

that Jesus Christ might display the utmost forbearance especially in me, as an example for believers

17. in him hereafter unto eternal life. Now to the

king of the ages, to God, uncorruptible, invisible,

only wise, be honour and glory for ever and ever!

Amen!

18. That very charge, by the authority, which be-

longeth to me as a teacher, I entrust unto thee,

son Timothy! that thou mayest fight under it the

19. good warfare: keeping to faith, and a good con-

science; which some have let go, and *thus* suffered

20. shipwreck of the faith: of which *number* is Hyme-

næus and Alexander; whom I have delivered over

unto

Ch. i. unto Satan, that they may unlearn their evil speaking.

Ch. ii. Now then I advise first of all, that supplications,

- y. 1. prayers, intercessions, thanksgivings, be made for
2. all men ; for kings, and all in high stations, that they may go through a quiet and peaceful life with
3. all veneration and respect. For this *is* right, and
4. well-pleasing unto God our father, who willeth all men to be in safety, and to come to an acknowledgement of the truth. For *there is* one God, and one man, Christ Jesus, a mediator between God
6. and men, who gave himself a deliverance for all ;
7. that testimony *reserved* to it's proper time ; for which I was appointed a preacher and an apostle, (I am speaking truth, I lye not) a teacher of the Gentiles in the true faith.

8. I wish, therefore, that the men pray in every place, lifting up holy hands without resentment
9. and debate : and also that the women have a reserved and discreet behaviour, adorning themselves with modesty and sobermindedness, not with curls and gold and precious stones, or costly apparel ; but, as becometh women professing a reverence for God, with good works. Let a woman
10. learn in quietness, with all submission ; as I do not allow a woman to teach, nor to domineer over
11. a man : but let *her* peaceably acquiesce. For
12. Adam was first formed, then Eve ; and Adam was not deceived, but became a transgressor through the
13. error of the woman. Notwithstanding, their offspring will be saved, if they continue in faith and
14. love

Ch. iii. love and sanctity with sobermindedness. This is
v. 1. a true doctrine.

- If any one desire the office of an overseer in the church, he wisheth for an honourable employment.
2. This overseer then must be blameless, married to one wife *only*, sober, chaste, respectable, a lover of
 3. hospitality, ready to teach, not riotous, no striker, not greedy of dishonourable gains; but gentle,
 4. peaceable, no lover of money, ruling his own family well, and having *his* children in subjection,
 5. with all decorum; (for how shall he, who is not able to rule his own house, take care of a church
 6. of God?) no novice; lest he be puffed up, and so
 7. fall into blame from the accuser. He ought also to have a good testimony from them without; lest he fall into reproach, and a snare of the accuser.
 8. Deacons also *must be* respectable, not double-tongued, not given to much wine, not greedy of
 9. dishonourable gains, holding the mystery of the
 10. faith with a pure conscience. And let these be tried first; then, if blameless, let them become
 11. deacons. *Their* wives also *must be* respectable, not
 12. slanderers; sober, faithful in all things. Let ministers be husbands of one wife, governing well
 13. *their* children and their own families. For they, who have been good deacons, procure for themselves an honourable station and great boldness of speech in the faith of Christ Jesus.
 14. I write *unto* thee these things under an expectation of coming to thee very soon; and, if I should
 15. be delayed, that thou mayest know how a pillar of a living God, and a support of the truth, ought

to

Ch. iii. to behave himself in God's house, which is the
 v. 16. church. And confessedly great is this mystery of
 godliness, which was manifested in flesh, vindicat-
 ed by *the* spirit, seen by messengers, proclaimed
 among Gentiles, believed on in *the* world, taken
 up with glory.

Ch. iv. Now the spirit expressly declareth, that in later
 v. 1. times some will depart from the faith, giving heed
 to deceitful spirits and doctrines about dead men,
 2. through *the* hypocrisy of lyars with a seared con-
 3. science ; giving commands about abstinence from
 marriage *and* from meats, which God made to be
 partaken of with thanksgiving by them, who be-
 4. lieve, and are convinced of this truth, that every
 creature of God is good, when received with
 5. thanksgiving ; and none to be refused : for it is
 made holy by divine appointment and by prayer.
 6. Lay these things before the brethren, and be a
 good minister of Jesus Christ ; nourishing thyself
 up in the doctrines of the faith, and those good
 instructions, with which thou art acquainted.
 7. But avoid those profane and old-wives' stories ; and
 8. exercise thyself unto godliness. For the exercise
 of the body is profitable for a short time *only*, but
 godliness is profitable for ever ; having a promise
not only of the present life, but of that *also* which is
 9. approaching. This is a true doctrine, and wor-
 10. thy of all joyful acceptance. For with this view
 we are enduring both labour and reproach ; be-
 cause our hope is on a living God, who is a saviour
 unto all men, especially to them, that trust *in him*.
 11. Let these be thy charges and instructions.

Take

Ch. iv. Take care that no one despise thy youth; but
 v. 12. make thyself a pattern to the believers, in conversation, in behaviour, in love, in faith, in purity.
 13. Until I come, attend to reading, to exhortation,
 14. to instruction. Neglect not thy gift, which was given thee by authority, with a laying on of the
 15. hands of the elders. Exercise thyself in these things, be wholly in them; that thy improvement
 16. in all things may be manifest. Attend to thyself, and persevere in thy doctrine; for by doing this, thou wilt save both thyself and thy hearers.

Ch. v. Do not harshly rebuke an older man; but advise him as a father; younger men, as brethren;
 v. 1. older women, as mothers; younger, as sisters, with all purity. Honour widows that are widows indeed. But, if any widow have children or grandchildren, let these shew their piety especially to their own family, and requite their parents: for
 5. this is acceptable in the sight of God. Now she, who *is* a widow indeed, and desolate, hopeth in God, and continueth in supplications and prayers
 6. night and day: but she, who giveth herself up to
 7. pleasure, is dead even while she liveth. These things also give in charge, that they may be blameless. But, if any one provide not for his own, and especially for his own family, he hath denied the faith, and is worse than an unbeliever.
 9. And let no widow be chosen less than sixty years old, a wife to one husband, well spoken of
 10. for good works, if she have brought up children, if she have entertained strangers, if she have washed the feet of the saints, if she have succoured the distressed,

Ch. v. stressed, if she have attended to every good office.

v. 11. But younger widows reject; for, when they grow weary of the restraints of Christ, they wish to mar-

12. ry; and are blameable for laying aside their first

13. resolution. And at the same time they learn also to be idle, gadding about from house to house:

14. and not only idle, but prattlers also, and busy bodies, talking of things not suitable. I wish, there-

fore, younger women to marry, to bear children, to manage families, to give the enemy no occasion

15. of reproach: for some have already turned aside

16. after Satan. But let every man or woman, who is a believer, and hath widows, support them; that the church may not be burthened, but have supplies for the widows indeed.

17. Let those elders, who govern well, be honoured with a double reward; especially those who la-

18. bour in teaching the word: for the scripture saith, *Muzzle not an ox, whilst he treadeth out the corn:* and, *The workman is worthy of his pay.*

19. Receive not an accusation against an elder with-
20. out two or three witnesses. Rebuke offenders before all, that the rest also may be afraid.

21. I strictly charge thee before God and *the* Lord Jesus Christ and the chosen angels, that thou ob-

22. serve these things without prejudice, doing nothing by partiality. Put *thy* hands hastily upon no one,

23. nor have any share in other men's sins: keep thyself pure. Drink not water only any longer, but

24. take a little wine for thy stomach's sake and thy many infirmities. Some men's sins are manifest at

25. first, and go before *them* unto judgement: but *the* sins of others follow *them thither*. In the same man-

Ch. v. ner also the good works *of some* are manifest at first; and those, which are otherwise, cannot be hid.

Ch. vi. Let those servants, which are under a yoke,

- v. 1. esteem their masters worthy of all honour; that the name of God and his doctrine may not
2. be evil spoken of. And let not the servants of believers think lightly of their masters, because they are *no more than their* brethren; but serve them, as believers and beloved, partakers of
3. the same benefit, with a more hearty service. If any one teach a different doctrine, and attend not to the wholesome commands of our Lord Jesus Christ, and to the doctrine according to godliness,
4. he is besotted, having no knowledge, but doating about questions and strifes of words; (whence cometh envy, quarrels, evil-speeches, wicked suspicions,
5. perverse employments of men of corrupt minds and destitute of the truth, supposing that godliness is
6. gain) from such withdraw thyself. Now godliness
7. with a sufficiency is great gain: for we brought nothing into this world, and *it is* plain that we can
8. carry nothing out. Having, therefore, food and
9. covering, let us be therewith content: since they, who desire riches, fall into *the* trial and snare of many foolish and hurtful lusts, which sink men deep
10. in ruin and destruction. For the love of money is the root of all mischiefs: and, through an eagerness in this pursuit, some have strayed from the faith, and pierced themselves through with many
11. sorrows. But do thou, O! man of God! flee these things; and follow after righteousness, godliness,
12. faith, love, patience, meekness. Strive in this honourable

- Ch. vi. honourable contest of the faith: lay hold on that eternal life, unto which thou wast invited, and madeest such an honourable declaration before many witnesses. In the sight of that God, who giveth life to all things, and of Christ Jesus, who bare testimony in that excellent declaration before Pontius Pilate; I charge thee to keep this command, without spot *and* without blame, until that appearance of our Lord Jesus Christ, which will be displayed in it's proper time by the holy one, and only potentate, the king of kings and lord of lords; who alone hath immortality, *and* dwelleth in light unapproachable; whom no man hath seen or can see: to whom *be* honour and power everlasting! Amen.
17. Charge the rich not to be high minded with the *things of* the present life, nor to trust on uncertain riches, but on the living God; who giveth us richly
18. all things to enjoy: to do good, to be rich in honourable actions, to be generous in distributing,
19. ready to communicate; laying up in store for themselves a good provision against the time to come, so as to lay hold on eternal life.
20. O! Timothy, keep *thy* charge; and turn thyself away from those profane babblings, and oppositions of science falsely so called; some professors of which have swerved from the faith. The favour *of Christ* be with thee! Amen.

THE
SECOND EPISTLE OF
PAUL

TO
TIMOTHY.

Ch. i. **P**AUL, an apostle of Jesus Christ by a divine appointment, according to a promise of life in Christ
v. 1. Jesus: to Timothy, my beloved son, favour mercy and peace from God *our* father, and Christ Jesus our Lord!

3. I am thankful to that God, whom I religiously serve after the manner of my forefathers with a pure conscience, inasmuch as I have an unceasing remembrance of thee in my prayers night and day,
4. longing to see thee, when I call to mind thy tears; that I may be filled with joy: *and* recollecting in
5. myself thine unfeigned faith, which dwelt first in thy grandmother Lois and thy mother Eunice, and
6. *dwelleth*, I am persuaded, in thee also. For which cause I put thee in mind to kindle up within thee that gift of God, which thou hast through the putting on of my hands. For God hath not given us

- Ch. i. a spirit of indolence, but of power and of love
 v. 8. and of a sound mind. Be not thou, therefore, ashamed of this testimony unto our Lord, nor of me his prisoner; but suffer affliction with the gospel under *the* power of God, who hath called us
 9. unto salvation with a holy calling; not according to our works, but according to his own gracious purpose vouchsafed in Christ Jesus to us before
 10. the ages, but now made manifest by the appearance of our saviour Jesus Christ, who hath destroyed death, and spread abroad the light of
 11. everlasting life by the gospel; in which I was appointed a preacher and an apostle, and a teacher
 12. of *the* Gentiles. For which cause also I am suffering these *bonds*: but I have no misgivings: for I know whom I trust; and I am persuaded that he is able to keep, what I have committed to him, against that day.
13. Hold forth, with faith and love in Christ Jesus, a pattern of wholesome doctrines, which thou hast
 14. heard from me. Keep by *the assistance of the holy* spirit, *which* dwelleth in us, that honourable
 15. trust. This thou knowest, that all in Asia have turned themselves from me; of whom is Phygellus and Hermogenes. May the Lord shew mercy
 16. to the family of Onesiphorus! for he often refreshed me, and was not ashamed of this chain of
 17. mine; but, when in Rome, sought me with great
 18. earnestness, and found me. The Lord grant, that he find mercy from *the* Lord in that day! and, *as to* his services in Ephesus, thou knowest *them* very well.

Ch. ii. Thou therefore, my son! strengthen thyself in
 v. 1, 2. the gracious *gospel* of Christ Jesus; and, what
 thou hast heard from me through many witnesses,
 commit to faithful men, who will be able to teach
 3. others also. Do thou, therefore, endure hardship,
 4. like a good soldier of Jesus Christ. *Now* no sol-
 dier entangleth himself with the businesses of life,
 5. that he may please his general: and in the games
 also, no man winneth a crown, unless he contend
 6. according to the rules: *and* the husbandman must
 7. labour before he be partaker of the fruits. Consi-
 der what I say, and the Lord give thee under-
 standing.

8. On all *occasions* remember that Jesus Christ, of
 David's race, hath been raised from *the* dead ac-
 9. cording to my gospel; for which I am suffering
 affliction even unto bonds, as an evil-doer: but
 10. the doctrine of God hath not been bound. There-
 fore, I endure all things for the sake of the
 chosen, that they also may obtain the salvation in
 11. Christ Jesus with eternal glory. This *is* a true
 doctrine: for, if we have died with *him*, we shall
 12. also live with *him*; if we suffer, we shall also reign
 13. with him; if we deny *him*, he also will deny us:
 though we be faithless, he will continue faithful;
 he cannot deny himself.

14. Put them in mind of these things; earnestly
 charging them before the Lord, not to quarrel
 about words, to no useful purpose, *but* to the per-
 15. version of the hearers. Endeavour to approve thy-
 self before God, *as* a labourer, that needeth not to
 be ashamed, rightly dividing the doctrine of the
 16. truth. But shun those profane babblings: for they

Ch. ii. will go on to further impiety ; and their doctrine

v. 17. will eat like a mortifying fore : of whom is Hyme-

18. næus and Philetus, who have swerved from the truth, saying that the resurrection is past already ;

19. and overturn the faith of some. The foundation of God, however, standeth firm, having this seal :

The Lord knoweth his own : and, Let every one, that nameth the name of Christ, depart from ini-

20. quity. But in a large house there are not only vessels of gold and silver, but also of wood and earth: some for honourable, and some for disho-

21. nourable, uses. If a man, therefore, thoroughly purify himself from such things, he will be a vessel unto honour, clean, and serviceable to the master, ready for every good use.

22. But flee youthful lusts, and follow after righteousness, faith, love, peace, with all, who call themselves by the name of the Lord from a pure heart.

23. Shun also those foolish and unlearned questions,

24. knowing that they beget quarrels ; and a servant of the Lord must not quarrel, but be gentle to-

25. wards all, ready to teach, patient of wrong, with meekness instructing the opposers : since God may turn their mind to an acknowledgement of

26. truth, and they may recover their senses to *perform* his will, after being rescued alive by the servant of the Lord out of the snare of the devil.

Ch. iii. Moreover, know this, that in late times difficult

v. 1, 2. seasons will present themselves : for Christians will become selfish, lovers of money, boastful, haughty, evil-speakers, disobedient to parents,

3. unthankful, unholy, without natural affection, irreconcilable, slanderers, intemperate, fierce, ene-

- Ch. iii. mies to goodness, betrayers, rash, infatuated, lovers
 v. 4, 5. of pleasure more than lovers of God ; keeping to
 a form of godliness, but having cast aside the
 power thereof : from such also turn thyself away.
6. Of this kind are those, who creep into families,
 and make prisoners men of effeminate manners,
 7. laden with sins, led away by various lusts ; always
 learning, but never able to come to an acknow-
 8. ledgement of truth. Now, as Jannes and Jambres
 withstood Moses, so do they also withstand the
 truth ; men of corrupt minds, not enduring the
 9. trial of the faith. But they will not go on very
 far ; for their folly will appear plainly unto all, as
 10. that of the others also did. But thou art fully ac-
 quainted with my doctrine, manner of life, pur-
 pose, faithful perseverance, long patience, love,
 11. endurance, wrongs, sufferings, that befell me at
 Antioch, at Iconium, in the country about Lystra ;
 what wrongful usage I supported ; and out of all
 12. the Lord delivered me. Yea all, who resolve
 to live piously in Christ Jesus, will suffer per-
 13. secution : and wicked men and impostors will
 continue to go on ill ; making *others* stray, and
 14. straying themselves. But do thou hold fast what
 thou hast learned, and been convinced of by proof,
 15. knowing of whom thou learnedst them ; and
 that from a child thou hast known the holy scrip-
 tures, which are able to make thee wise unto sal-
 16. vation, through the faith in Christ Jesus. Every
 writing, inspired by God, *is* useful for doctrine, for
 reproof, for correction, for instruction in righteouf-
 17. ness ; that the man of God may be complete,
 fitted for every good work.

Ch. iv. Now I earnestly charge thee before God and

- v. 1. the Lord Jesus Christ, who is going to judge *the* living and *the* dead at his appearance in his kingdom; preach the word, be watchful over *them*; confute, reprove, exhort, in season, out of season,
2. with the utmost patience of instruction. For a time will come, when *men* will not endure this wholesome doctrine, but, according to their several humours, will multiply teachers for themselves
3. to soothe their ears; and will turn away their ears from the truth, and go aside to these fables.
4. But be thou sober on all occasions, endure hardship, perform *the* office of a gospel-preacher, fully
5. execute thy ministry. For I am now offering up myself for a sacrifice; and the time of my departure is at hand. I have contended honourably in the games; I have finished the race; I have
6. been faithful to my engagements: there is now reserved for me that crown of righteousness, with which the Lord, the impartial umpire, will reward me in that day; and not me only, but all those also, who have loved his appearance.

9. Use thy diligence to come unto me soon; for
10. Demas hath wholly left me, from his love for the present world, and is gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia: Luke alone is
11. with me. Take Mark, and bring him with thee;
12. for he is useful to me as a minister. Tychicus
13. have I sent to Ephesus. The cloak, which I left at Troas with Carpus, bring, when thou comest, and those books; especially the parchments.
14. Alexander the copper-smith hath done me much disservice: the Lord will reward him according to his

Ch. iv. his works. Of him be thou also aware; for he
15. greatly opposeth our doctrines.

16. Upon my first defence no one stood by me, but

17. all utterly forsook me: may it not be laid to their charge! but the Lord stood by me, and gave me strength; that the preaching *of the gospel* might be fully executed by me, and *that* all the Gentiles might hear: and I was delivered out of a lion's

18. mouth. And the Lord will deliver me from danger, and preserve *me* unto his heavenly kingdom: to whom *be* the glory for ever and ever! Amen.

19. Salute Priscas, and Aquila, and the family of

20. Onesiphorus. Erastus stopt at Corinth, and I left

21. Trophimus at Miletum sick. Use thy diligence to

22. come before winter. Eubulus saluteth thee, and

Pudens, and Linus, and Claudia, and all the bre-

23. thren. The Lord Jesus Christ *be* with thy spirit!

Favour *be* with you! Amen.



THE EPISTLE OF

PAUL

TO

TITUS,

- ch. i. **P**AUL, a servant of God, and an apostle of Jesus
v. 1. Christ in *the* faith of the chosen of God and *the*
acknowledgement of truth according to godliness,
2. on a hope of eternal life, which God, who cannot
3. lye, promised before the ages ; and hath displayed
this promise in it's season by a proclamation, with
which I was entrusted by an appointment of God
4. our saviour : to Titus, my true son after *the* com-
mon faith, favour *and* peace from God *our* father,
and *the* Lord Jesus Christ our saviour !
5. For this purpose I left thee behind in Crete, that
thou mightest proceed to set right what was left
undone, and establish elders in every city, as I di-
6. rected thee : if any one be blameless, a husband
of one wife, with children that are believers and
7. not charged with riot and unruliness. For this
overseer *of the church*, as God's steward, must be
blameless,

Ch. i. blameless, not selfwilled, not passionate, not riotous, no striker, not greedy of dishonourable gains;
 8. but a friend to hospitality, a lover of goodness,
 9. chaste, just, holy, temperate; keeping to the true doctrine, which he hath been taught, that he may be able to encourage *some* by wholesome instruction, and confute *others*, who contradict. For there are many unruly people, vain talkers and deceivers, especially they of *the* circumcision;
 10. whose mouths must be stopped; for they overturn whole families, teaching what they ought not, for
 11. the sake of dishonourable gains. One of their own teachers hath said: Cretans *are* always lyars, mischievous beasts, greedy bellies. This testimony is true: for which cause reprove them sharply, that
 12. they may be found in the faith, not giving heed to Jewish tales and commandments of men, who
 13. turn themselves from the truth. To the pure all things are pure; but to the defiled and unbelieving *is* nothing pure; for both their mind and conscience are defiled. They profess a knowledge of God, but deny him in their actions: *they are* odious and untractable, and approve themselves by no one good work.

Ch. ii. But do thou speak such things as become whole-
 v. 1, 2. some doctrine; that elderly men be sober, venerable, chaste, found in the faith, in love, in patience:
 3. that elderly women likewise behave as becometh saints, *be* no slanderers, not slaves to excess of
 4. wine, teachers of what is good: that they learn the young women to be orderly, lovers of their
 5. husbands, lovers of their children, chaste, pure, keepers

Ch. ii. keepers at home, good, submitting themselves to their own husbands, that the doctrine of God be
 6. not evil spoken of. Young men likewise exhort
 7. to chastity. In all things shew thyself a pattern of good works; in *thy* doctrine, impartial, respectable, uncorrupt; in *thy* discourse, wholesome and unblameable; that the adversary may be ashamed, having nothing amiss to say about you.

9. Exhort servants to submit themselves to *their* own masters in all things; to be desirous of pleasing them, not answering again, not purloining,
 10. but shewing the utmost faithfulness; that they may adorn the doctrine of God our saviour in all
 11. things. For the favour of God, which bringeth salvation unto all men, hath appeared to *us*;
 12. teaching us to deny ungodliness and worldly lusts, and to live chastely and righteously and piously in
 13. this present world; gladly entertaining the happy expectation of the glorious manifestation of the
 14. great God and of our saviour Jesus Christ; who gave himself for us, to deliver us from all iniquity, and to purify for himself a peculiar people, zealous of good works. So teach and exhort, and rebuke with all authority. Let no one despise thee.

Ch. iii. Put them in mind of submission to authorities and
 v. 1. powers, of a ready obedience to these in every
 2. good work; to speak ill of no one; not to be quarrelsome, *but* gentle; shewing all meekness towards
 3. all men. For we also once were without understanding, headstrong, wandering from the way, slaves to divers lusts and pleasures, passing through life in malice and envy, hated by others, and hating
 them,

- Ch. iii. them. But, when the kindness and love for
 v. 4, 5. men of God our saviour appeared to *us*; (not
 from the righteous works which we had done,
 but according to his own mercy) he delivered
 us by a washing of another birth, with a re-
 6. newal of holy breath; which *washing* was richly
 poured on us through Jesus Christ our saviour;
 7. that, upon our acquittal by this favour of his, we
 might be heirs, in expectation, of eternal life.
 8. This *is* a true doctrine: and I wish thee earnestly to
 enforce these things; that those, who trust in God,
 may study to be foremost in good works. These
 are the things, that are honourable and profitable
 9. to mankind. But avoid foolish questions, and ge-
 nealogies, and strifes, and quarrels about the law;
 10. for they are unprofitable and vain. A fomentor
 of divisions reject after the first and second admo-
 11. nition; knowing that such an one is gone altoget-
 her from the way, and condemneth himself for his
 sins.
 12. When I shall send Artemas to thee, or Tychi-
 cus, endeavour to come to me at Nicopolis; for
 13. I have determin'd to winter there. Be attentive
 to set forwards Zenas the lawyer, and Apollos,
 14. on their journey; that they may want nothing. And
 let our *people* also be diligent in good employments
 for the necessary supplies *of life*; and not be un-
 fruitful.
 15. All with me salute thee. Salute them who love
 us faithfully. The favour *of Christ* be with you all!
 Amen.

THE EPISTLE OF

PAUL

TO

PHILEMON.

- v. 1. **P**AUL, a prisoner of Christ Jesus, and Timothy
our brother, to Philemon, our dear friend and fel-
2. low-labourer, and to our dear *sister* Apphia, and to
Archippus our fellow-soldier, and to the church in
3. thy house : favour *be* unto you and peace from God
our father, and *our* Lord Jesus Christ !
- 4, 5. I thank my God for the accounts, which I re-
ceive, of thy firm belief in the Lord Jesus and
thy love towards all the saints ; making mention
6. of thee always in my prayers, that thy fellowship
in the faith may have it's effect in an acknowledge-
7. ment of every thing good in Christ Jesus. For we
feel much satisfaction and comfort on account of
thy love ; whereby the minds of the saints are
8. soothed in thee, *my* brother ! Therefore I feel much
9. freedom in Christ to enjoin thee what is fit ; but I
had rather entreat, because of *my* love for thee : I,
that old man Paul, such as *thou rememberest me*, and
10. now also a prisoner of Jesus Christ. I entreat thee
in

- in behalf of my son, whom I begat during these
 v. 11. bonds of mine, Onesimus; lately of no value to thee, but now of great value to thee and me:
 12. whom I have sent back; and do thou take him,
 13. that is, mine own flesh, unto thyself. I wisht *indeed* to keep him with me, that he might, in thy
 14. stead, be my minister in the bonds of the gospel; but I chose to do nothing without thy consent, that thy goodness might not be from constraint, but
 15. willingly. Now, perhaps, he therefore went from thee for a little while, that thou mightest have
 16. him for ever: no longer as a servant, but above a servant; *as* a beloved brother; very much *so* to me; and how much more to thee, both as *he is* a man
 17. and a Christian? If thou then regard me as a
 18. friend, take him to thee as myself: and, if he have done thee any wrong, or owe *thee aught*, put that
 19. to my account. I Paul, I tell thee in my own hand-writing, I will repay *thee*: not to say; that
 20. thou owest besides even thyself to me. Yea, brother! let me be gratified by this kindness in *the*
 21. Lord! refresh my feelings in *the* Lord! In full assurance of thy compliance, I *now* write unto thee; knowing that thou wilt do even more than I men-
 22. tion. And, at the same time, make ready a lodging for me; for I expect, through your prayers, that ye will be indulged with me *again*.
 23. Epaphras, my fellow-prisoner in Christ Jesus,
 24. Mark, Aristarchus, Demas, Luke, my fellow-labourers, salute thee. The favour of our Lord
 25. Jesus Christ *be* with your spirit! Amen.

THE EPISTLE

TO

THE HEBREWS.

- Ch. i. **G**OD, who by sundry parts, and in divers man-
v. 1. ners, spake of old unto the fathers by the prophets, hath spoken in these later days unto us by
2. a son; whom he appointed heir of all things,
3. through whom he also settled the ages: who, being a ray of *God's* brightness and an image of his perfections, and upholding all things by the authority of his power, after he had cleansed our sins by himself, sat down on *the right hand* of supreme
4. majesty; and is become so much greater than those messengers, as he inherited a more excellent
5. name than they. For unto which of those messengers said *the scripture* at any time, *Thou art my son: this day begat I thee?* and again: *I will be to him a father, and he shall be to me a son:* and again, when it introduceth the first-born into *his* dispensation, it saith: *And let all the messengers of God pay*
6. *homage to him.* And of these messengers indeed *the*
7. *scripture*

- Ch. i. *scripture faith; Who maketh his messengers, winds; and his ministers, a flame of fire: but of the son it*
 8. *faith: God is thy throne for ever and ever; the sceptre*
 9. *of thy kingdom is a straight sceptre. Thou lovedst righteousness, and hatedst iniquity; therefore God, even thy*
 10. *God, anointed thee with the oil of gladness above thy fellows. And: Thou, Lord! in the beginning didst*
 11. *found the earth, and the heavens are the work of thy*
 12. *hands. They will perish, but thou wilt endure through-*
 13. *out: they will decay altogether like a garment, and as a*
 14. *vesture wilt thou change them, and they will be changed; but thou art the same, and thy years will not fail.*
 Moreover, of which of these messengers hath the *scripture* ever said, *Sit thou on my right hand, 'till I have made thine enemies thy footstool?* Are not they all ministering spirits, sent forth to minister on account of the future heirs of salvation?

- Ch. ii. Therefore, we ought to give the more earnest
 v. 1. heed to the things, which we have heard, lest at
 2. any time we let them slip. For, if the doctrines, delivered by messengers, were of such authority, that every transgression of disobedience received
 3. it's reward in punishment; how shall we escape, if we neglect such a great salvation? which was first published by the Lord, and established among
 4. us by the hearers of it; God at the same time bearing testimony to them, both by signs, and wonders, and divers miracles, and distributions,
 5. according to his own will, of divine power. For he did not deliver to the management of angels that future dispensation, of which we are speak-
 6. ing. Now one hath declared expressly in a certain
tain

Ch. ii. tain passage, saying: *What is any man, that thou art mindful of him? or any son of man, that thou so considerest him? Thou madest him a little lower than angels; thou crownedst him with glory and honour, and gavest him rule over the works of thy hands: thou didst put all things under his feet.* Now in thus putting all things under him, he left nothing unsubjected to him; we do not yet see, however, that all things are thus put under him. But we see that Jesus now crowned with glory and honour; who was made a little lower than angels, that he might suffer death, and, by God's favour, taste death in behalf of every man: For it became *God*, for whom are all things, and by whom are all things, to make this captain of their salvation; the leader of many sons unto glory, perfect through sufferings. For all are of one father; both the sanctifier and the sanctified: on which account he is not ashamed to call them brethren; saying, *I will declare thy name unto my brethren; in the midst of an assembly will I sing praise unto thee.* And again: *I will continue to put my trust in him.* And again: *Behold! I and the children, which God hath given me.* Since then these children partook in common of flesh and blood, he likewise in the same manner shared in the same; that, through death, he might destroy him, who hath the power of death, that is, the devil; and might deliver from slavery them, who were all their life-time exposed to the fear of death. For truly he helpeth not angels, but helpeth a race of Abraham; so that it was right for him in all things to be like unto his brethren, that he might be compassionate, and a faithful high-priest

Ch. ii. for the service of God in making the atonement
 v. 18. for the sins of the people: for by suffering trial
 himself, he is able to succour *them*, that are tried.

Ch. iii. Wherefore, holy brethren, partakers of a hea-
 v. 1. venly call! consider how this apostle and high-
 priest of our profession, Christ Jesus, was faithful to
 2. his appointer; as Moses also *was* in all God's fa-
 3. mily. For he received as much greater honour
 than Moses, as the regulator of the family hath
 4. greater honour than the family *itself*. For every
 family hath some regulator; even the regulator of
 5. all things *is* God. And Moses indeed *was* faith-
 6. ful in all God's family, as a servant, to declare those
 directions, which would be given him; but Christ,
 as a son, over the family: whose family we are, if
 we hold fast our confident and glorious hope unto
 7. *the end*. Wherefore, (as the holy spirit saith, *To*
 8. *day, if ye will hear his voice, harden not your hearts, as*
in the provocation, in the day of that trial in the wilder-
 9. *ness; where your fathers tried me, proved me, and saw*
 10. *my works forty years. Wherefore, I was enraged at*
this race; and said, Their hearts are always, wander-
 11. *ing, and they consider not my ways; I sware accord-*
ingly, during my rage, They shall not go into my rest)
 12. take heed, brethren! that there never be in any
 of you an evil heart of unbelief in turning aside
 13. from a living God: but encourage each other
 daily, whilst it is called to-day, lest any of you be
 14. hardened by *the* deceitfulness of sin. For we have
 fellowship with Christ, if we can hold fast the prin-
 ciples, on which we stand, firmly to *the end*, ac-
 15. cording to that declaration, *To-day, if ye will hear*
his

Ch. iii. *his voice, harden not your hearts, as in the provocation.*

v. 16. For who were those hearers; which provoked him;

17. but all that came out of Egypt under Moses? And at whom was he enraged during forty years? Was it not with those offenders, whose bodies fell in

18. the wilderness? And against whom did he swear, that they should not go into his rest, but against

19. the disobedient? We see then, that they were unable to go in from their want of trust in him;

Ch. iv. and we, therefore, have reason to be afraid, lest any

v. 1. of us, by neglecting *the promise of admission into*

2. his rest, should at last fall short thereof. For we have received glad tidings, as they also *did*; but the word, which they heard, was of no profit to *them*, not being mixed with fidelity in the hearers.

3. For we believers are to go into that rest, (spoken of in this *scripture*, *So I swear in mine anger, that they shall not go into my rest*) *that rest* indeed after God had finished his work at the foundation of *the*

4. world. For *the scripture* hath somewhere spoken of the seventh day on this wise: *And God rested on*

5. *the seventh day from all his works.* And again in

6. *this place: They shall not go into my rest.* Since then it remaineth for some to go therein; and they, who first received the glad tidings, did not go in be-

7. cause of their unfaithfulness; he again appointeth a certain day, saying by David, *To-day*, so long after, as in that declaration, *To-day, if ye will hear*

8. *his voice, harden not your hearts.* For, if Joshua had procured them this rest, *the scripture* would not

9. have been speaking afterwards of another day. So then there remaineth a sabbath-rest for the people

10. of God. For he; who goeth into his rest, resteth

- Ch. iv. likewise from his works, as God from his. Let us
- v. 11. earnestly endeavour, therefore, to go into that rest; that none of us may imitate the same pattern
 - 12. of disobedience. For the mind of God is alive and active, and sharper than any two-edged sword, and piercing even to a separation both of life and spirit, both of joints and marrow; and *is* a discern-
 - 13. er of *the* thoughts and intentions of *the* heart: nor *is* any creature hidden before it; but all things *are* bare and laid open to the eyes of him, with whom we have to do.
 - 14. Having, therefore, a great high-priest, who hath passed through the heavens, Jesus the son of God,
 - 15. let us keep to our profession. For we have not a high-priest unable to feel a common concern for our infirmities, but one, who hath suffered trial, and *is* in all respects like ourselves, *yet* without
 - 16. sin. Let us, therefore, come up with confidence to the throne of favour, that we may find mercy and pardon for *our* seasonable relief.

- Ch. v. Now every high-priest taken from among men
- v. 1. is appointed, in behalf of men, over divine services; to offer both gifts and sacrifices for sins;
 - 2. *one*, who can make allowances for the heedless and mistaken, inasmuch as he also is himself clothed in
 - 3. weakness. And, on this account, he hath occasion to make sin-offerings for himself also, as well
 - 4. as for the people. And, as no one taketh this honour to himself, but must be called *thereto* by God,
 - 5. as Aaron *was*; in the same manner also the Christ did not confer upon himself the honour of the high-priesthood, but he, who spake concerning
him,

Ch. v. him, *Thou art my son; this day begat I thee*: as he
 6. faith also in another *place*, *Thou art a priest for ever,*
after the order of Melchisedek.

7. *Now the Christ*, in the days of his flesh, offered
 up both supplications and entreaties, with strong
 crying and tears, unto him, who was able to deli-
 8. ver him from death; and was heard: yet, though
 he were a son, from his pious reverence did he
 9. learn obedience under his sufferings; and by his
 death became author of an everlasting deliverance
 10. to all them that obey him: having been called by
 God a high-priest after the order of Melchisedek.

11. *Of the Christ* we have many things to say, and
 hard to be explained to you, who are dull of hear-
 12. ing. For when, after so long a time, ye ought to
 be teachers, ye have need, on the contrary, to be
 taught yourselves the first elements of the oracles
 of God; and require milk, and not strong food.
 13. For every one, who taketh milk, is unacquainted
 with *the* doctrine of justification, being but a babe;
 14. but strong food belongeth to grown-up men; who
 have their senses so exercised by use, as to distin-
 guish between good and evil.

Ch. vi. Wherefore, let us leave the first principles of
 v. 1. the doctrine of Christ, and go on unto perfection;
 not laying afresh a foundation in repentance from
 2. dead works and in trust on God, *in the* doctrine of
 baptisms, and of laying on of hands, and a resur-
 rection of *the* dead, and an everlasting judgement.
 3. 4. And this will we do, if God permit. For *it is im-*
 possible, that they, who have been once enlighten-
 ed, and have enjoyed that heavenly gift, and par-

Ch. vi. taken of a holy spirit, and tasted a good doctrine
 v. 5. of God and miracles of the age that was to come,
 6. should, if they fall away, be renewed unto repentance; having exposed for themselves again the
 7. son of God upon a cross to public shame. For the
 8. land, which drinketh the rain, that is often falling
 9. on it from God, and beareth herbage useful to the
 10. tillers of it, receiveth praise: but, when it bringeth
 11. forth thorns and briers, is disapproved and condemned, and at last burned up.
 12. But, beloved! we are persuaded of you, though
 13. we thus speak, better things, and what belong to
 14. salvation: for God is not so unjust as to forget
 15. that proof of your love, which ye shewed for his
 16. name's sake, in having relieved the faints, and in
 17. still relieving *them*. Now we wish every one of you
 18. to shew the same earnestness, according to the confidence of *your* hope, unto *the* end; that ye be not
 19. slothful, but imitators of them, who through faith
 20. and patience inherit the promise. Now this promise was made unto Abraham by God, who
 21. swore by himself, because he could swear by no
 22. greater; saying, *Surely I will greatly bless thee, and*
 23. *multiply thee abundantly*: and *Abraham* accordingly
 24. had patience, and obtained the promise. For men
 25. truly swear by some greater; and the confirmation
 26. of an oath is to them an end of all strife. In which
 27. view God, willing to give the utmost assurance
 28. to the heirs of the promise, interposed an oath:
 29. that by two immutable things, in which *it was*
 30. impossible for God to deceive, we might have
 31. strong encouragement, who fled to lay hold on
 32. the hope that was before us: which we keep fast,

Ch. vi. as an anchor of the soul, both steady and strong,
 20. and which goeth within the vail; whither Jesus
 is already run before us, having become a high-
 priest for ever, after the order of Melchisedek:

Ch. vii. Now this Melchisedek, a king of Salem, *and* a
 v. 1. priest of the most high God, met Abraham on his
 return from the slaughter of the kings, and blest
 2. him: to whom Abraham gave also a tenth share
 of all *the spoils*: whose name *Melchisedek* meaneth
king of righteousness; and king of Salem is *king of*
 3. *peace*: of whose father, mother, pedigree, birth,
 and death, there is no account: who, like the son
 4. of God, continueth a priest for ever. Consider
 now the greatness of this *man*; to whom even the
 patriarch Abraham gave a tenth of the spoils.
 5. They truly of the sons of Levi, who receive the
 priesthood, have a direction under the law to
 tythe the people, that is, their own brethren, though
 6. sprung from the stock of Abraham: but this *man*,
 who deriveth not his pedigree from them, took
 tythes of Abraham; and blest him, who had the
 7. promises: and, beyond all contradiction, the less
 8. is blessed by the greater. And, in one case, men,
 who die, receive tythes; but, in the other, *he re-*
 9. *ceiveth them*; who is declared *only* to be alive. And
 10. Levi also, who receiveth tythes, in a manner (for
 he was yet unborn, when Melchisedek met Abra-
 ham) paid tythes through Abraham.
 11. Now, if the Levitical priesthood, under which
 the people received the law, had been perfect;
 what need then for another priest to arise after the
 12. order of Melchisedek? for, if the priesthood be

- Ch. vii. changed, there is of necessity a change also of *the*
 v. 13. law. Now he, of whom these things are spoken, belonged to another tribe, out of which no one
 14. attended at the altar. For it *was* plain of old, that our Lord was to spring out of Judah; and with respect to this tribe Moses spake nothing about the priesthood.
15. And *this* is still more abundantly evident, if after the likeness of Melchisedek another priest
 16. were to arise; not appointed by any law of a carnal commandment, but with *the* authority of an
 17. endless life: for *the scripture* declareth, *Thou art a priest for ever, after the order of Melchisedek.*
18. Indeed, a former commandment is set aside, being weak and unprofitable, (for the law made nothing perfect) and a better hope is introduced; by
 19. which we come nigh to God. And, as *this appointment*
 20. was not without an oath; (for those priests are made without an oath, but this, with an oath, by him, who said unto him, *The Lord sware, and will not repent, Thou art a priest for ever, after the order of*
 21. *Melchisedek*) so is Jesus a surety of a better covenant.
22. And those priests are many, because they are
 23. hindered from continuing by death; but he, because of his continuance for ever, keepeth the
 24. priesthood without succession: whence he is able also to save completely all, who come unto God through him; as he ever liveth to manage their
 25. concerns for them. For such a high-priest, holy, harmless, undefiled, at a distance from sinners, and raised above the heavens, was proper for us;
 26. *one*, who hath no need, like those priests, of daily sacrifices, first for his own sins, and then for those
 27. of

Ch. vii. of the people: (as he did this once for all, when
 v, 28. he offered up himself) for the law appointeth
 priests, men that have infirmity; but that decla-
 ○ ration by the oath, after the law, *appointed* a son,
 made perfect, *and* for ever.

Ch. viii. Now, to sum up what hath been said: such an
 v. 1. one is our high-priest; he is sitting at the right-
 2. hand of the throne of majesty in the heavens, a
 minister of the *true* sanctuary, and of the true ta-
 3. bernacle, which God fixt, and not man. For
 every high-priest is appointed to offer both gifts
 and sacrifices; whence *it was* necessary that he
 4. also should offer something. Now, if *his office*
 were over earthly *things*, he would not have been
 a priest; since there are priests already to offer the
 5. gifts according to the law: who pay religious ser-
 vice after a pattern and shadow of the heavenly
 things, according to that divine direction to
 Moses, when he was going to make the taberna-
 cle, *Take care, saith God, to make every thing by the*
 6. *pattern shewn thee in the mount.* So *Christ* is ap-
 pointed to a more excellent service, inasmuch as
 he is also a mediator of a better covenant, the law
 of which hath been established on better promises."
 7. For, if that first *covenant* had been faultless, no
 room then would have been sought for a second.
 8. But, finding fault *with the former covenant*, God
 saith unto the *Jews*, *Behold! a time is coming, saith*
the Lord, and I will execute with the house of Israel
 9. *and with the house of Judah a new covenant: not accord-*
ing to the covenant, which I made with their fathers,
at a time when I took them by the hand to lead them

Ch. viii: *out of Egypt : in which covenant they did not continue,*
 v. 10. *and I gave up my care of them, saith the Lord : but*
this is the covenant, which I will establish with the
house of Israel after those days, saith the Lord : I will
give my laws into their mind, and will write them on
their heart; and I will be to them a God, and they shall
 11. *be to me a people: And they shall no longer teach, every*
one his neighbour and every one his brother, saying,
Know the Lord; for all shall know me, from the least
 12. *of them to the greatest : for I will be favourable to*
their iniquities, and their sins and their unrighteousness
 13. *will I remember no more.* In speaking of a new
 covenant, he maketh the first old: but what is
 going to decay from old ages, *must* shortly disap-
 pear.

Ch. ix. Now that first covenant had truly ordinances of
 v. 1, 2. religious service and the public sanctuary. For
 there was a first tabernacle provided, in which
 was the candlestick, and the table, and the shew-
 3. *bread*; this is called *holy*. And behind the se-
 cond veil was the tabernacle called *the holiest of*
 4. *all*; containing a golden censer, and the ark of
 the covenant covered all over with gold; in which
 was a golden pot containing the manna, and
 Aaron's rod which budded, and the tables of the
 5. covenant; and above, bright cherubim, shadow-
 ing the mercy-seat: of all which this is not a place
 6. to speak particularly. These things, therefore,
 being thus prepared, into the first tabernacle in-
 deed the priests, who perform the religious ser-
 7. vices, are constantly going in; but into the se-
 cond, the high-priest only goeth, and but once a
 year,

- Ch. ix. year, not without blood; which he offereth for
 v. 8. himself and the errors of the people: whereby
 the holy spirit signified, that the way of the sanc-
 tuary was not laid open, whilst that first taberna-
 9. cle was yet standing; (which was a figure against
 the time now come) under which are offered both
 10. gifts and sacrifices, unable to make perfect, as to
 the conscience, the performer of religious services;
 11. with meats and drinks only and divers washings
 and fleshly ceremonies, appointed 'till a time of
 reformation. But Christ, a high-priest of those
 12. good *services* which were to be, entered, at his
 coming, not with blood of goats and calves, but
 with his own blood, once for all, into the sanc-
 tuary, through that greater and more perfect ta-
 bernacle, not made with hands, that is, not of the
 same workmanship; having accomplished a re-
 13. demption for ever. For, if the blood of bulls and
 goats, and a heifer's ashes, sprinkled on the un-
 clean, make holy to the cleansing of the flesh;
 14. how much more will the blood of Christ, who of-
 fered himself with a spotless mind unto God,
 cleanse your conscience from dead works for the
 service of a living God?
 15. And, for this reason, *Christ* is a mediator of a
 new covenant; that, by means of death to redeem
 the transgressions *that remained* under the first co-
 venant, the called might receive the promise of
 16. the eternal inheritance. For, where a covenant is,
 there must be necessarily introduced *the* death of
 17. that which establisheth the covenant: because a
 covenant is confirmed over dead things, and is of
 no force at all whilst that, which establisheth the
 covenant,

Ch. ix. covenant, is alive. Whence even the first *covenant*
 v. 18, 19. was not solemnized without blood. For, after every
 commandment of the law had been spoken by
 Moses to all the people, he took the blood of the
 calves and goats, and the book itself, with water,
 and scarlet wool, and hyssop; and sprinkled all
 20. the people, saying: *This is the blood of that cove-*
 21. *nant, which God hath appointed for you.* And he
 sprinkled with the blood in the same manner the
 tabernacle too, and all the vessels of the public
 22. service. Indeed almost all things are cleansed
 with blood, and without blood-shedding is no dif-
 23. charge, under the law. It was enjoined, therefore,
 that the patterns of the heavenly things should be
 thus made pure; but the heavenly things them-
 24. selves with better sacrifices than these. For Christ
 is not gone into a sanctuary made with hands, a
 pattern *only* of the true, but into heaven itself, to
 present himself now before the face of God in our
 25. behalf. Nor was he to offer himself often, as the
 high-priest goeth into the sanctuary yearly with
 26. others' blood; (for then must he have died often
 since *the* foundation of *the* world) but now, at *the*
 conclusion of the ages, hath he appeared once for
 27. all to remove sin by the sacrifice of himself. And,
 as it remaineth for men once to die, and after this a
 28. judgement; so Christ, having been once offered up
 to bear away *the* sins of all, will appear a second
 time, without any *sin-offering*, to them that are
 waiting for him, unto salvation,

Ch. x. For the law, having but a shadow of the good
 v. 1. things to come, and not the image of the things it-
 self,

Ch. x. self, is by no means able with those sacrifices, which are the same offerings, every year, to make those,
 2. who present themselves, perfect for ever. For then these offerings would have ceased; because the worshippers, after one purification, would
 3. have no more conscience of sins: whereas these
 4. offerings are a yearly acknowledgement of sins: for it is impossible that blood of bulls and goats
 5. should take away sins. Wherefore, when he cometh into the world, he saith: *Sacrifice and offering thou dost not choose; but a body hast thou prepared for me: in burnt-offerings and services for sin thou hast no*
 6. *pleasure. Then said I, Lo! I come (in the volume of the book it is written of me) to do thy will, O! God.*
 7. After saying first, *Sacrifice and offering and burnt-offerings and services for sin thou dost not choose, nor hast pleasure in them;* (which are offered according
 8. to the law) he saith next, *Lo! I come to do thy will, O! God:* thus refuting one point, to establish
 9. the other. By which will we are made holy, through the offering of the body of Jesus Christ once for all.

11. Besides, every priest continueth serving daily, and offering the same sacrifices often, which are
 12. in no wise able to take away sins: but Christ, after offering for ever one sacrifice for sins, sat down at
 13. the right-hand of God; waiting henceforth 'till
 14. his enemies be made his footstool: for one offering hath made the sanctified thereby perfect for
 15. ever. Now the holy spirit also beareth testimony
 16. to us: for after the scripture had said before, *This is the covenant, which I will make with them after these days, saith the Lord; I will set my laws upon their*
their

Ch. X. *their heart, and on their minds will I write them : . . .*
 v. 17. *saith also; Their sins and their iniquities will I remem-*
 18. *ber no more : . . .* But, where this discharge is; there is
 no more any offering for sin : . . .
 19. Having therefore, brethren! full liberty to go
 20. into the sanctuary, through the blood of Jesus, by
 a new and living way, which he hath consecrated
 21. for us, through the vail, that is, his flesh; and hav-
 22. ing a high-priest over the family of God; let us go
 up with a true heart, in assured confidence, having
 23. hearts 'sprinkled from an evil conscience and the
 body washen with clear water. Let us hold fast
 the confession of *our* hope without wavering; (for
 24. he, who hath promised, is faithful) and let us con-
 sider each other to excite *in ourselves* love and
 25. good works: not abandoning our association in
the gospel, as the manner of some is; but encourag-
 ing each other, and so much the more as ye see
 26. the day approaching. For, if we sin wilfully,
 after receiving the knowledge of the truth, there
 27. remaineth no more any sacrifice for sin, but a fear-
 ful expectation of punishment, and a raging fire,
 28. that will devour the adversaries. Whoso break-
 eth a law of Moses, *he* dieth without mercy, upon
 29. *the word of two or three witnesses*: how much
 30. sorer punishment, think ye, will he receive, who
 treadeth under foot the son of God, and regardeth
 as vile that blood of the covenant, by which he
 was made holy; and insulteth the spirit of grace?
 31. For we know who hath declared, *Vengeance is*
mine; I will repay, saith the Lord: and again, *The*
Lord will judge his people. : It is a fearful thing to
 32. fall into *the hands of a living God*. But call to
 mind

Ch. x. mind those days, when ye were first enlightened ;
 in which ye endured a great struggle of sufferings ;
 33. as well by a public exposure both to reproaches
 and distresses, as by sharing with those who were
 34. so afflicted. For indeed ye partook in the suffer-
 ings of my imprisonment ; and received with joy
 the seizure of your goods, knowing that ye have a
 35. better and a lasting substance. Do not, therefore,
 let go your confident expectation ; which will re-
 36. ceive a great reward. But ye must have patience
 in performing the will of God, before ye gain the
 37. promise. For, yet a very little while indeed, he,
 who is coming, will come, and without delay ;
 38. and, whose trusteth for deliverance to faith, *he*
 will preserve his life : but, if he withdraw himself,
 39. my soul ! have thou no pleasure in him. But we
 are not they, who withdraw unto destruction, but
 who faithfully persevere, to *the* deliverance of *our*
 lives.

Ch. xi. Now faith is a foundation of things hoped for,
 v. 1, 2. a conviction of things not seen : and for this our
 3. fathers were well spoken of. By faith we under-
 stand, that the ages were *so* ordered by divine
 power, that the present state of things arose not
 4. from what did *then* appear. By faith Abel offered
 unto God a better sacrifice than Cain ; through
 which he was declared to be righteous by a testi-
 mony of God to his offerings : and through this,
 5. though dead, he yet proclaimeth himself. By
 faith Enoch was translated, so that he saw not
 death ; and was no more found, because God
 translated him : for before this translation he was
 declared

- Ch. xi. declared to have pleased God. Now without
 v. 6. faith it is impossible to please *him*; for he, who cometh unto God, must first believe that *he* is; and *that* he is a rewarder of such as diligently
 7. seek him. By faith Noah, upon warning from heaven about things not seen as yet, with pious reverence prepared an ark; and, by this, condemned the world, and obtained the deliverance ac-
 8. cording to *his* faith. By faith Abraham obeyed the call to depart for that place, which he was afterwards to possess: and departed; not aware
 9. whither he was going. By faith he sojourned in the promised land, like a stranger *there*; dwelling in tents with Isaac and Jacob, the fellow-heirs of
 10. the same promise; and waiting for that city, which hath foundations, whose contriver and builder *is*
 11. God. By faith Sarah also received power to conceive, and bare a child beyond *her* proper age; for she relied on him, who had made the promise.
 12. Wherefore also, there sprang from one, and him too become dead, like the stars of heaven for multitude, and as sand by the sea-shore, which cannot be numbered.
 13. These all died, believing that they should not receive the promises; but seeing them only at a distance, and persuaded *of them*, and saluting *them*; and confessing themselves to be strangers
 14. and pilgrims in the land. Now they, who speak thus, shew plainly that they are seeking their na-
 15. tive country. But, if they meant that which they had left, they would have found an opportunity
 16. of returning *thither*: but, on the contrary, they are in quest of a better *country*; that is, a heavenly:
 wherefore,

Ch. xi. wherefore, God is not ashamed to call himself their God; for he had prepared for them a city.

17. By faith Abraham, when tried, offered up Isaac; and, though persuaded of the promises, was offering in sacrifice that only son, of whom it had been
18. declared, *Thy posterity will be derived from Isaac*: reasoning with himself, that God was able even to raise him from the dead: and indeed from a
19. like condition he *at first* received him. By faith Isaac blest Jacob and Esau concerning things to
20. come. By faith Jacob, when a-dying, blest each of the sons of Joseph; and bowed down upon the
21. top of his staff. By faith Joseph, at the end of life, made mention of the departure of the children of Israel, and gave directions concerning his
22. bones. By faith Moses, as soon as he was born, was hid three months by his parents, (for they saw, that he was a promising child) in defiance of the order of
23. the king. By faith Moses, after he was grown up, refused to call himself a son of Pharaoh's daughter; as he chose to suffer hardships with the people of God, before the enjoyments of sin for a season: esteeming the reproach of the Messiah greater riches than the treasures of Egypt; for he was
24. looking onward to his reward. By faith he left Egypt, in defiance of the anger of the king; and supported himself, as if he had seen his invisible
25. deliverer. By faith he observed the passover, and the sprinkling of the blood; that the destroyer of
26. the first-born might not touch them. By faith they past through the red sea, as on dry land; which the Egyptians attempted, and were swallowed up. By faith the walls of Jericho fell
27. down.

- Ch. xi. down, after a procession round *them* of seven days.
- v. 31. By faith Rahab the hostess escaped death amongst those, who would not be persuaded; having entertained the spies in peace. And why should I mention any more *examples*? for time would fail me to relate of Gideon, and Barak, and Sampson, and Jephtha, and David, and Samuel, and the prophets; who through faith struggled with success against kingdoms, wrought deliverance, obtained
32. promises, stopt mouths of lions, quenched the rage of fire, escaped the sharpness of the sword, became strong from weakness, were mighty in battle, put to flight the armies of *their* enemies, received for women their dead *children* brought to life again: and some were killed with clubs, not accepting the *proffered* deliverance, that they
33. might obtain a better restoration unto life: some, moreover, experienced mockery, and scourges,
34. bonds also and imprisonments: they were stoned, they were sawn asunder, they were thrust through with stakes, they were slaughtered by the sword: they went about, clothed with sheep-skins *and* with goat-skins, in want, in straits, in distresses;
35. wanderers in wildernesses, and mountains, and dens, and holes of the earth; when the *whole* world was not worthy of them.
36. Now all these, thus celebrated for their trust in
37. God, received not themselves the promises; God having long ago intended this advantage for us, that *these promises* might not be performed before our days.

Therefore,

Ch. xii. Therefore, let us also, who have so great a cloud

- v. 1. of witnesses surrounding us, lay aside every weight, and the sin, which easily entangleth us, and run with perseverance the race that is laid out for us ;
2. looking forwards upon Jesus, the guide and complete pattern of this faith ; who for the joy, that was presented to him, endured a cross, disregarding *the ignominy thereof* : and is sitting at *the right-*
3. hand of the throne of God. Now consider with yourselves what a great opposition of sinners he
4. endured, lest ye faint with weariness of soul. Ye have not yet in your struggles resisted sin unto
5. blood ; and have ye forgotten that encouraging voice, which talketh with you as with sons, *My son, think not lightly of the chastisement of the*
6. *Lord ; nor faint under his reproof : for whom the Lord loveth, he chastiseth ; and scourgeth every son, whom he*
7. *receiveth* ? Bear *your* chastisement with patience : God is dealing with you as with sons : for what
8. son is there, whom *his* father chasteneth not ? So then, if ye be without chastisement, of which all
9. *sons* have partaken, then are ye a spurious race, and not *lawful* sons. Besides, have our natural fathers chastised us, and we paid them reverence ;
10. and shall we not much more submit ourselves to *our* spiritual father, and live for ever ? For they indeed, with a view to a short life, *and* after their own humour, used to chastise *us* : but he, for our good ; that *we* might be partakers of his holiness.
11. For the present indeed no chastisement appeareth to be *a subject* of joy, but of sorrow : nevertheless it yieldeth afterwards peaceful fruits of

Ch. xii. righteousness to them, who have been exercised
 v. 12. thereby. Therefore, lift up the hands that hang
 down, and the feeble knees; and make straight
 13. paths for your feet, that the lame may not be turned
 14. out of the way, but rather be healed. Follow after
 peace with all men, and that holiness, without
 15. which no one will see the Lord: keeping watch,
 lest any one fall short of the favour of God; lest
 any root of bitterness, as gall, spring up, and
 16. thereby many be defiled: lest there be any forni-
 cator, or profane person, like Esau; who for one
 17. meal gave up his birth-right. For ye know that
 he wisht afterwards indeed to obtain the blessing,
 but was rejected: for, though he sought it ear-
 nestly with tears, he found no way of changing the
 purpose of his father.

18. For ye are not come to a mountain covered all
 over with burning fire, and to blackness, and
 19. darkness, and tempest, and a sounding trumpet,
 and a noise of words, which the hearers entreated
 20. might not be addressed unto them: (for they could
 not endure that strict command, *If even a beast*
 21. *touch the mountain, it shall be stoned*: and, so fright-
 22. ful was the appearance, Moses said: *I exceedingly*
fear and tremble) but ye are come to mount Sion,
 and a city of a living God, to a heavenly Jerusa-
 lem, and a general assembly of innumerable an-
 23. gels, and to a church of first-born *souls* enrolled in
 heaven, and to God *the* judge of all, and to spirits
 24. of just *men* made perfect, and to Jesus a mediator
 of a new covenant, and to a sprinkling of blood,
 which speaketh better things than that of Abel.

Take

Ch. xii. Take care that ye reject not him, who *now* speak-
 v. 25. eth to you : for, if they escaped not, who rejected
 the earthly messenger, much less *shall* we *escape*,
 26. who reject the heavenly messenger of God : whose
 voice then shook the earth, but he hath now de-
 clared, *Once more am I going to shake not the earth*
 27. *only, but the heaven also.* Now these words, *once*
more, signify the removal of those things, which
 are shaken, as worn to decay, that the things not
 28. shaken may continue. Wherefore, let us, who
 have received an unshaken kingdom, have thank-
 fulness, and pay religious service unto God there-
 29. in acceptably, with reverence and pious fear : for
 even our God is a consuming fire.

Ch. xiii. Let brotherly love continue. Forget not hos-
 v. 1, 2. pitality : for thereby some have entertained angels
 3. unawares. Remember the prisoners, as bound
 with them ; *and* the distressed, as being yourselves
 4. also in a body. *Let marriage be honourable among*
you all, and the *marriage* bed *be* undefiled : for
 whoremongers and adulterers God will punish.
 5. *Let your manners be without covetousness, and be*
ye content with your condition ; for God hath said,
 6. *I will never leave thee, nor utterly forsake thee :* so
 that we may boldly say, *The Lord is my helper, and*
 7. *I will not fear what man can do unto me.* Remember
 your guides, who spake unto you the word of
 God : whose faith imitate, considering the issue of
 8. their course of life. Jesus Christ *is* the same yest-
 9. erday, and to-day, and for ever : be not, *therefore*,
 carried aside with a variety of strange doctrines ; for

Ch. xiii. it is better that the heart should be established in *the favour of the gospel*, than in *Jewish* meats, by which the followers *thereof* have not been profited.

10. We, my brethren ! have an altar, of which they have no right to eat, who pay religious service in
11. the tabernacle. Now the bodies of the sacrifices for sin, whose blood is brought into the sanctuary by the high-priest, are burned on the outside of the
12. camp: and therefore Jesus, in sanctifying the people by his own blood, suffered on the outside of
13. the city. Let us then go forth unto him on the outside of the camp, carrying his reproachful
14. *cross* : for we have not here a continuing city, but
15. are looking for one hereafter. Through him, therefore, let us offer up continually to God a sacrifice of praise ; that is, *the fruit of lips*, which confess his name.
16. Moreover, forget not kind offices and a communication *of your substance* : for with such sacrifices
17. God is well pleased. Obey your guides, and yield to them ; (for they are watching for your souls, as having an account to give) that they may preside over you with joy, and not uneasiness : since
18. this *were* unprofitable for you. Pray for us : for we trust that we have a good conscience, wishing
19. to conduct ourselves well in all things. And I entreat you to do this the more earnestly, that I may be restored to you the sooner.
20. Now the God of peace, who brought up from the dead that shepherd of the sheep, *become* great by *the blood* of an everlasting covenant, *even* our
21. Lord Jesus Christ ; make you complete in every good

Ch. xiii. good work, to perform his will! doing with you
what is pleasing in his own sight, through Jesus
Christ: to whom *be* the glory for ever and ever!
Amen.

22. Now I entreat you, brethren! suffer this word
of exhortation: for indeed I have given you but
23. few commands. Ye know that *our* brother Ti-
mothy is set at liberty; with whom, if he come
24. soon, I will see you. Salute all your guides, and
25. all the saints. They of Italy salute you. The fa-
vour of *God be* with you all! Amen.

1870. The first of the year
was a very dry one, and the
crops were very poor. The
winter was also very dry, and
the crops were very poor.
The spring was also very dry,
and the crops were very poor.



THE EPISTLE

OF

JAMES.

- Ch. i. **J**AMES, a servant of God and of *the* Lord Jesus
v. 1. Christ, unto the twelve tribes scattered abroad,
wishesth health!
2. Account *it* all joy, my brethren! when ye fall
 3. into various trials; knowing that such proof of
 4. your fidelity at last produceth patience: and let
 5. patience have a full effect, that ye may be perfect
 6. and entire, deficient in nothing. Now, if any of
 - you be wanting in wisdom, let him ask of God,
 - who giveth liberally to all without upbraiding;
 7. and it will be given him. But let him ask in
 - confidence, without mistrust; for the mistrustful
 - man* is like a troubled sea, stirred by winds, and
 8. tossing itself about. Let not such a man, double-
 9. minded, unsettled in all his ways, expect to re-
 10. ceive any thing from the Lord. Now let the
 - lowly brother glory in his exaltation: but the rich in
 - his lowliness, because as the freshness of a flower
 11. will he pass away: for the sun riseth with *it's*
 - scorching heat, and withereth the blade, and the
 - flower falleth off, and the beauty of *it's* appear-
 - ance

- Ch. i. ance is gone: so also will the rich *man* fade in his
 v. 12. course. Happy *the* man, that endureth trial! for,
 when he hath been proved, he will receive the
 crown of life, which the Lord hath promised to
 13. them that love him. Let no one, when he is
 tried, say, I am tried by God; for God is unac-
 14. quainted with evil, and himself trieth no one: but
 each is tried by his own lust, and is drawn out by
 15. the bait *thereof*. Lust afterwards conceiveth and
 beareth sin; but sin, when her full time is come,
 bringeth forth death.
16. Do not deceive yourselves, my beloved brethren!
17. Every good gift, and every perfect kindness, com-
 eth down from above, from the father of lights,
 with whom is no change, nor variable shadow.
18. By his will he brought us forth unto a true doc-
 trine; that we might be a first-fruits of his crea-
 tures.
19. So then, my beloved brethren! let every man
 20. be swift to hear, slow to speak, slow to anger: for
 man's anger accomplisheth not *the* righteous *de-*
 21. *signs* of God. Wherefore, lay aside all the super-
 fluities of unholiness and malice, and receive with
 meekness that doctrine implanted *in you*, which is
 22. able to save your souls. But be ye performers of
 the law, and not hearers only, deceiving yourselves.
23. For, if any one be a hearer of *the* word of *the* law,
 and not a performer; he is like a man looking at
 24. his natural face in a glass: for he hath no sooner
 looked at himself, and gone away, than he forget-
 25. teth what sort of *a man* he was. But, whoso look-
 eth with attention into the perfect law of liberty,
 and keepeth to *it*; he, being no forgetful hearer

- Ch. i. but an active performer *of the law*, will be happy
 v. 26. in his performance of it. If any one think himself to be religious, and bridle not his tongue, but deceive his own heart; this man's religion *is vain*.
 27. Pure and undefiled religion, in the sight of *our* God and father, is this: To take care of *the* fatherless and widows in their distress, *and* to keep one's-self unspotted from the world.

- Ch. ii. My brethren! hold not *your* glorious belief in
 v. 1. our Lord Jesus Chrſt, with a respect of persons.
 2. For, if a man come into your assembly with a golden ring *and* a purple robe, and a poor *man*
 3. also come in with dirty apparel; and ye look with favour on the wearer of the purple robe, and say unto him, Sit thou here in an honourable place! but say to the poor *man*, Stand thou there!
 4. or, Sit here under my footstool! do ye not then make distinctions among yourselves, and form your
 5. judgements from evil reasonings? Harken, my beloved brethren! Hath not God chosen for himself the poor of this world, *but* rich in faith, to be heirs of that kingdom, which he hath promised to
 6. them who love him? Whereas ye regard *the* poor man with disdain. Do not the rich domineer over you, and drag you into courts of justice?
 7. Do not they speak evil of that honourable name,
 8. by which ye are called? If indeed ye perform *the* royal law according to this scripture, *Thou shalt*
 9. *love thy neighbour as thyself*, ye do well: but, if ye have respect of persons, ye do wrong, and are
 10. convicted of transgression by this law. For, who-soever shall keep the whole law, and fail in one
command-

Ch. ii. *commandment, he is guilty of breaking every command-*
 v. 11. *ment. For the same law which saith, Thou shalt not*
commit adultery, saith also, Thou shalt do no murder :
now, though thou committest no adultery, if thou
 12. *commit murder, thou becomest a transgressor of*
 13. *the law. So speak and so do, as men that will be*
judged by a law of liberty : for the sentence there-
of will shew no mercy to the unmerciful ; but
mercy will triumph over punishment.

14. What *is* the advantage, my brethren ! if any one
 say that he hath belief, and have not works ? Is
 15. this belief able to save him ? Suppose a brother,
 or a sister, be naked, and in want of *their* daily
 food ; should any one of you say unto them, De-
 16. part in peace ! May ye be warm *with cloaths* and
 filled with food ! but give them no necessaries of
 17. life ; what good *is done them ?* In the same man-
 ner, this belief also by itself, without works, is
 18. dead. Moreover, a man may say *unto thee* : Thou
 hast belief, but I have works : thou canst not shew
 me thy belief without thy works, but I can shew
 19. thee my belief *also* by my works. Thou believest
 that there is *but* one God : thou doest well ; *but*
 even the dæmons believe and tremble.
 20. But dost thou wish to be convinced, O ! foolish
 21. man ! that belief is dead without works ? Was
 not Abraham our father proved righteous by works,
 when he brought up Isaac his son to the altar ?
 22. Thou perceivest, that *his* belief acted together
 23. with his works : and that belief is made complete
 by works : and this scripture was fulfilled, which
 saith, *And Abraham believed God, and it was counted*

Ch. ii. *to him for righteousness* : and he was called a friend
 v. 24. of God. Observe then, that a man is thought
 righteous from works, and not from belief alone.
 25. Now, in like manner, did not Rahab the hostess
 also gain her deliverance from works? *for* she en-
 tertained the spies, and let them go out by an-
 26. other way. As, therefore, the body without
 breath is dead, so is this belief without works
 dead also.

Ch. iii. Be not many *of you* teachers, my brethren!
 v. 1. knowing that we shall receive a greater punish-
 2. ment. For in many things all of us are faulty.
 If any one faulter not in speech, he is a complete
 3. man, able to bridle even the whole body. Behold!
 we put bridles in the horses' mouths, that they
 may obey us, and we manage their whole body.
 4. Behold! the vessel also, *though* so great, and driven
 by hard winds, is guided by a very small helm,
 5. whithersoever the will of the pilot chooseth. And
 so the tongue is a little member, but loud and
 boastful. Behold! how large a heap a little spark
 6. can set on fire! And the tongue *is* a spark, *the*
 varnisher of injustice. The tongue is that mem-
 ber, which staineth the whole body, and setteth
 on fire the wheel of life, and is set on fire by hell.
 7. For every kind of wild beasts and birds, of crea-
 tures that go on land or live in water, are manag-
 8. ed and made tame by man: but no man can tame
 the tongue, *that* ungovernable mischief! full of
 9. deadly poison. Therewith bless we God, even the
 father; and therewith curse we men, made after
 10. God's likeness. Do blessing and cursing come out
 of

Ch. iii. of the same mouth? These things, my brethren!

v. 11. ought not so to be. Doth the spring bubble out

12. of the same source fresh and salt *water*? Can a fig-tree, my brethren! bear olives; or a vine, figs? No more than a salt spring can supply fresh water.

13. Who *is* a man of wisdom and knowledge among you? let him shew by *his* honourable course of

14. life the effects of *his* wisdom with meekness. But, if ye have bitter rivalry and strife in the heart,

15. must ye boast and lye against the truth? This is not that wisdom which cometh down from above;

16. but earthly, sensual, *and* from dæmons: for, where rivalry and strife *are*, there *is* disagreement, and

17. every worthless action. But the wisdom from above is indeed first pure, then peaceable, gentle, tractable, full of mercy and good fruits, without

18. partiality and without hypocrisy. And *the* peaceable fruits of righteousness are sown for the practisers of peace.

Ch. iv. Whence *come* wars and fightings among you?

v. 1. *Come they* not hence, from the pleasures that wage

2. war in your members? Ye desire, but possess not: ye commit murder in your rivalships, but are not able to gain *your purpose*: ye have fightings

3. and wars, but obtain nothing *thereby*: ye ask, but receive not, because ye ask with wicked *vicious*, to

4. be lavish in your pleasures. *Ye* ungodly *men*! know ye not that the friendship of the world is the enmity of God? Whosoever, therefore, wisheth to be a friend of the world, *he* becometh an enemy

5. of God. Do ye think that the scripture speaketh *to us* in vain? Hath that spirit, which dwelleth in

- Ch. iv. us, the desires of envy? It *rather* produceth great-
 v. 6. er favour *from the Lord*; as *the scripture* saith, *God setteth himself against the haughty, but sheweth favour to the humble.* Submit yourselves, therefore, unto
 7. God; withstand the devil, and he will flee from
 8. you: draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners! and purify
 9. *your* hearts, *ye* double-minded! Make yourselves wretched, and mourn, and weep: let your laughter be turned into mourning, and *your* joy to sadness.
 10. Humble yourselves before the Lord, and
 11. he will lift you up. Speak not against each other, *my* brethren! He, who speaketh against *his* brother and judgeth his brother, speaketh against *the* law and judgeth *the* law: but, if thou judge *the* law, thou art not a performer of *the* law, but a judge
 12. *thereof.* There is one lawgiver and judge, who is able to save and to destroy: who art thou that judgest *thy* neighbour?
13. Come now, *ye* who say, To-day, or to-morrow, will we go into this very city, and stay there one
 14. year, and trade, and get money; (when ye know not what will be to-morrow: for what is your life? it is a vapour, which sheweth itself for a little *time*, and then vanisheth away) instead of say-
 15. ing, If the Lord be willing, and we live, then
 16. will we do this, or that. But now ye boast in your presumption: all such boasting is wicked.
 17. So then, to know what is right, and to perform it not, is sin.

Ch. v. Come now, *ye* rich! weep and lament for your
 v. 1, 2. miseries, which are approaching. Your rich
 stores

Ch. v. stores are corrupted, and your garments are moth-

v. 3. eaten; your gold and silver is rusted, and the rust of them will be a witness against you, and will eat your flesh: ye have laid up treasures, *to be as*
 4. fire *unto you*, in *the* last days. Behold! the hire, which ye have withholden from the labourers, who reap your grounds, crieth out; and the cries of the reapers have come into the ears of the Lord
 5. of hosts. Ye have lived in luxury and licentiousness in the land: ye have regaled your hearts, as
 6. in a day of sacrifice. Ye have condemned, ye have murdered, the just *man*; and he opposed you not.

7. Be patient therefore, brethren! until the coming of the Lord. Behold! the husbandman waiteth patiently for the precious fruit of the ground, 'till
 8. he receive *the* early and latter *fruit*. Be ye also patient; establish your hearts: for the coming of
 9. the Lord is nigh. Murmur not against each other, brethren! lest ye be condemned: behold! a judge
 10. is standing before the door. Take, my brethren! for a pattern of hardship and patience, the prophets,
 11. who spake in the name of the Lord. Behold! we call them happy, who suffer patiently. Ye have heard of the patience of Job, and have seen the issue of the Lord's *dealing*; that the Lord is tenderly affectionate and full of pity.

12. But above all things, my brethren! swear not either by the heaven, or the earth, or any other oath; but let your yea *be* yea, and *your* nay *be*
 13. nay; lest ye fall into deceitfulness. Is any one among you in trouble? let him pray. Is he cheerful? let him sing psalms. Is any one sick among
 14. you?

- Ch. v. you? let him call the elders of the church unto him, to pray over him, and to anoint him with
15. oil in the name of the Lord: for the prayer of faith can recover the sick, and the Lord will make him well; and, if he have committed sins, *that* will
16. be forgiven him. Confess your sins to each other, and pray for each other, that ye may be healed. The effect of the prayer of a righteous *man* is very
17. powerful. Elias was a man of like passions with us; and he offered a prayer that it might not rain; and it did not rain upon the land *for* three years
18. and six months. And he prayed on the other hand; and the heaven gave rain, and the earth made her fruit to spring.
19. Brethren! if one of you have wandered from
20. the truth, and another bring him back; know ye, whosoever bringeth back a sinner that hath wandered from his way, *he* will save his own soul from death, and cover a multitude of sins.

10. The first of these

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THE
FIRST EPISTLE

OF

PETER.

Ch. i. **P**ETER, an apostle of Jesus Christ, to *the* sojourn-
v. 1. ers scattered abroad in Pontus, Galatia, Cappa-
2. docia, Asia, and Bithynia; chosen, agreeably to a
determination aforetime of God *the* father, by a
sanctification of spirit, unto obedience, and a sprink-
ling of *the* blood of Jesus Christ: favour and peace
be multiplied unto you!

3. Blessed *be* the God and father of our Lord Jesus
Christ! who hath begotten us again in his great
mercy to a hope of life, by *the* resurrection of
Jesus Christ from the dead, unto an inheritance
4. unperishable and undefiled and unfading, reserved
5. in heaven for us, who are securely kept by *the*
power of God, through faith, for a deliverance
6. ready to be displayed in *the* last time: wherein ye
greatly rejoice, though distressed now, if need be,
7. for a little time, by various trials; that this proof
of your faith, *which is* much more precious than

- Ch. i. of gold that perisheth, though tried in a fire, may be found praise-worthy and honourable and glorious, at *the* manifestation of Jesus Christ : whom, though ye knew *him* not, ye love : on whom, though ye see *him* not now, ye believe with transports of joy unspeakable and glorious : receiving the issue of your trust *in him*, *the* salvation of your souls. Concerning which salvation the prophets, who foretold this kindness *shewn* unto us, searcht with diligent enquiry ; examining what and what kind of season the spirit of Christ, which declared of old by them the sufferings in Christ and the ensuing glories, was pointing out. To whom it was revealed, that not for themselves, but for us, they were ministering those things, which have been now declared unto you by those, who preacht the gospel to you with a holy spirit sent from heaven : *things*, which *even* angels are desirous to examine.
13. Wherefore, with the loins of your mind girded up, *and* with sobriety, hope entirely in that kindness which is coming to you in a manifestation of Jesus Christ. Like obedient children, conform not to the former lusts of your ignorance ; but, as he, who called you, is holy, be ye also holy in the whole conduct of your lives : for it is written, *Be ye holy ; for I am holy*. And, since ye call him your father, who will judge every man, without respect of persons, according to his work, pass the time of your pilgrimage in reverence ; knowing that ye were not bought off from your unprofitable course of life, delivered down from your fathers, by perishable things, silver or gold ; but by *the* precious blood of Christ, as of a lamb without blemish and without spot : determined indeed of old, before *the* foundation

- Ch. i. foundation of *the* world, but shewing himself in
 v. 21. these latter times for the sake of you, that through
 him rely on God, who raised him from *the* dead,
 and gave him glory; so that your trust and hope
 22. are upon God. *And, as* ye have purified your
 souls, by obeying the truth, unto an unfeigned
 23. brotherly affection out of a pure heart; love each
 other fervently: having been born again, not by a
 perishable birth, but by an unperishable, through a
 divine doctrine, that liveth and endureth for ever.
 24. For all flesh is as a green stalk, and all *the* glory of
 man as a flower thereof: the stalk is withered,
 25. and the flower is fallen off; but the declaration of
the Lord endureth for ever: and the gospel, which
 hath been preached to you, is that declaration.

- Ch. ii. Laying aside, therefore, all malice and all guile
 v. 1, 2. and hypocrisy and envy and slander, desire, like
 new-born babes, the pure milk of reason, that ye
 3. may thrive thereby unto salvation; since ye have
 4. tasted the kindness of the Lord. Come unto him,
the living stone; disallowed indeed by man, but
 5. with God a choice *and* honourable stone; and
 build yourselves up, as living stones, *into* a spiritual
 house for a holy priesthood, to offer up spiritual
 sacrifices, acceptable unto God, through Jesus
 6. Christ; according to this portion of the scripture:
Behold! I place in Sion a chief-corner stone, choice, ho-
nourable; and he, who trusteth on it, will not be disap-
 7. *pointed.* To you, therefore, who trust *thereon*, *this*
stone is honourable; but to those, who are not per-
 suaded, *it is* a stone to strike upon and stumble
 8. against; at which they stumble, who believe not

Ch. ii. the word : *and* unto this indeed they were appoint-

- v. 9. ed. But ye *are* a chosen race of kings and priests, a holy nation, a people gained *from the world*, that ye may proclaim the virtues of *him*, who called
10. you out of darkness into his wonderful light ; *you*, who were once no people, but are now a people of God : who had not obtained mercy, but have now obtained mercy.

11. Beloved ! I exhort you, as sojourners and pilgrims, to keep yourselves from those fleshly lusts
12. that wage war against the soul ; having your course of life blameless among the Gentiles ; that, wherein they speak against you as evil-doers, they may glorify God for the good works, which they
13. have seen, in a day of enquiry. Submit yourselves, therefore, to every appointment of man for the
14. Lord's sake ; to the king, as supreme ; to governours, as commissioned by *the king* for *the* punishment of evil-doers, and *the* praise of them that do well.
15. For thus is the will of God, that by well-doing ye
16. curb the ignorance of foolish men : as free, but not
17. using this freedom for a cloak of mischief ; but, as servants of God, be respectful unto all *men* : love the brethren, fear God, honour the king.
18. Ye servants ! submit yourselves with all reverence to *your* masters ; not only to the kind and
19. gentle, but also to the froward and peevish. For this is deserving of reward, if any one, under a consciousness of God, endure uneasiness, when he
20. suffereth wrongfully. For what credit is there in enduring chastisement for faults ? but, if ye endure *it*, when ye suffer whilst ye do your duty, this
- will*

Ch. ii. *will be rewarded by God.* For unto this were ye
 v. 21. called ; inasmuch as Christ even suffered for us,
 leaving prints of his foot behind *him*, that we
 22. might follow in his steps. For he committed no
 sin, neither was guile found in his mouth : when
 23. he was reviled, he reviled not again ; when he
 suffered, he did not threaten ; but resigned himself
 24. to the righteous judge, and carried up our sins
 himself in his own body to the cross ; that we
 might die to sin, and live by his righteousness : by
 25. whose bruise ye were healed. For ye were as
 sheep going astray, but have now turned back to
 the shepherd and guardian of your souls.

Ch. iii. Likewise, *ye wives!* submit yourselves to your
 v. 1. own husbands ; for even some, that are not per-
 suaded by *our* doctrine, may be won over without
 2. doctrine by the behaviour of *their* wives, whilst
 they consider the chastity and respectfulness of
 3. your demeanour. Nor let your ornament be
 that outward *ornament* of plaited hair with braid-
 4. ed gold, or of *costly* raiment ; but the hidden man
 of the heart, with the unperishable *ornament* of a
 meek and gentle mind, which is in the sight of God
 5. of great price. For so indeed the holy women
 in former times, who trusted in God, used to
 adorn themselves ; submitting to their own hus-
 6. bands, (as Sarah, whose children ye are, obeyed
 Abraham, calling him master) living virtuously,
 and alarmed by no terrors.

7. Likewise, *ye husbands!* live with *your wives* un-
 der a conviction of the greater weakness of the
 female vessel ; giving *them* honour also as fellow-

Ch. lii. heirs of the gracious gift of life, that your prayers be not hindered.

8. Finally, be ye all of the same mind; have a common feeling for each other, with brotherly love, with compassionate affections, with friendly
9. dispositions; not rendering evil for evil, or railing for railing, but, on the contrary, giving good words; knowing that ye were called to an inheritance of these good words of God: *Whoſo wiſheth life and deſireth to ſee good days, let him refrain his tongue from miſchief, and his lips from ſpeaking guile:*
10. *let him turn away from evil, and do good; let him ſeek*
11. *peace and follow after it: for the eyes of the Lord are upon the righteous, and his ears towards their prayer; but the face of the Lord is againſt them that do evil.*
12. And who will be able to do you harm, if ye be
13. zealous of goodneſs? Nay, happy will ye be in ſuffering for righteouſneſs: be not afraid at their
14. terrors, nor alarmed; but ſanctify the Lord God in your hearts, and be ready with a defence to every one that aſketh an account of your hope:
15. maintaining a good conſcience with gentleneſs and reſpect; that, wherein they ſpeak againſt you as evil-doers, your ſlanderers may be put to ſhame
16. by your virtuous demeanour in Chriſt. For it is better that ye ſuffer, if *this* be the will of God, for
17. doing well than for doing ill: becauſe even Chriſt once ſuffered for ſin, a righteous *man* for unrighteous *men*, that he might bring us unto God; being
18. killed in body, but made alive by the ſpirit; in which indeed he went and preacht to the minds
19. of *men* in priſon: who were *alſo* hard to be convinced in former times; as when the patience of
20. God

Ch. iii. God continued waiting in *the* days of Noah, whilst the ark was a-preparing; wherein so few
 21. as eight lives were saved on the water. The likeness of which, even baptism, now saveth us, (not a cleansing of the filth of the body, but an answer of a good conscience unto God) through *the* resurrection of Jesus Christ; who is at the right-hand of God, having gone into heaven, and angels and authorities and powers having submitted to him.

Ch. iv. Christ, therefore, having died for us in *the* flesh,
 v. 1. do ye accordingly furnish yourselves with this persuasion, that he, who hath died in the flesh,
 2. hath ceased from sin; that ye may not continue to pass the remainder of life in *the* flesh after *the*
 3. lusts of men, but after *the* will of God: since the time passed *is* sufficient for you to have performed the will of the Gentiles, when ye walkt in impurities, *in* lusts, *in* drunkennesses, *in* revellings, *in* feasting, and the extravagances of image-worship.
 4. Wherein they think it strange, that ye run not with them the same dissolute course of unruliness;
 5. and speak evil of you: *but* they will give an account to him, who is ready to judge *the* living and
 6. *the* dead. For this indeed was *the* effect of the preaching of the gospel to *the* dead, that *some* will be punished as carnal men, but *others* lead a spiritual life unto God.
 7. Now the end of all things is at hand: be sober,
 8. therefore, and watchful in prayer. But, above all things, have an earnest love of each other; for
 9. this love will cover a multitude of sins. Use hos-

Ch. iv. pitality among yourselves without grudging. Let

v. 10. each employ the gift, which he hath received, for mutual benefit; as excellent stewards of the mani-

11. fold kindneffes of God. Doth any one instruct? *let him instruct*, as if *speaking the oracles of God*. Doth any one relieve distrefs? *let him consider this*, as an ability, which God hath furnished: that God in all things may be glorified, through Jesus Christ; to whom is the glory and the power for ever and ever. Amen.

12. Beloved! be not surpris'd at this fiery trial, as
13. if a strange thing had befallen you; but rejoice in sharing these sufferings of Christ, that ye may rejoice also at the manifestation of his glory with
14. exceeding joy. If ye suffer reproach for *the* name of Christ, happy *are ye*; for the glorious
15. and powerful spirit of God resteth on you. But let none of you suffer as a murderer, or a thief, or
16. an evil-doer, or a designer upon others: but, if as a Christian, let him not be ashamed, but glorify
17. God on this account. Because the time *is come* for punishment to begin with the family of God: but, if it begin with us, what *will be* the issue with those who are not convinced by the gospel
18. of God? And, if the righteous *man* will scarcely be safe, how shall the ungodly and the sinner shew
19. himself *before the judge*? So then let all sufferers according to the will of God commit their lives unto him in well-doing, as unto a faithful creator.

Ch. v. To the elders, that *are* among you, I, who am

v. 1. also an elder, and a witness of the sufferings of Christ, and a sharer in that glory which is going
to

- Ch. v. to be displayed, give this charge: Tend, as shep-
 v. 2. herds, the flock of God, which *is* among you, not
 by constraint, but willingly; not for dishonourable
 3. gains, but with a forward mind; not as domineer-
 ing over the heritage, but as patterns for the flock:
 4. so, when the chief shepherd shall appear, ye will
 receive that crown of glory, which fadeth not
 away.
5. In like manner, *ye* younger *men*! submit your-
 selves to *the* elders: and all *of you* submit to each
 other, clothing yourselves in humility; for God
 setteth himself against *the* proud, but sheweth fa-
 6. vour to *the* humble. Humble yourselves, there-
 fore, under the mighty hand of God, that he may
 7. exalt you in due time: casting all your anxiety
 8. upon him, for he careth for you. Be sober, be
 watchful: for your slanderous adversary, like a
 roaring lion, is going about and seeking whom he
 9. may devour. Him resist, by standing firm in the
 faith; knowing that the same sufferings are ac-
 complished by your brethren in *the* world.
10. Now the God of all favour, who hath called us
 through *these* short sufferings to his everlasting
 glory in Christ Jesus; make you perfect, stablish,
 11. strengthen, settle you! To him *be* the glory and
 the power for ever and ever! Amen.
12. By Silvanus, a faithful brother, as I think, I
 have written to you in few *words*; encouraging
 you, and declaring to you, that this is the true fa-
 13. vour of God, on which ye stand. The church in
 Babylon, *your* fellow-chosen, saluteth you; and
 14. Mark my son. Salute each other with a kiss of
 love. Peace *be* with all you, that *are* in Christ
 Jesus! Amen.

THE
SECOND EPISTLE
OF
PETER.

- Ch. i. **S**IMON Peter, a servant and an apostle of Jesus
v. 1. Christ, unto them who share with us the same honourable reliance on a pardon from our God and
2. favour Jesus Christ: favour and peace be multiplied unto you, with an acknowledgement of God
3. and of our Lord Jesus Christ! For his divine power hath kindly given us all things that *belong* unto life and godliness, through the acknowledgement of him, who called us by a glorious kindness:
4. whereby these great and precious promises have been kindly given to us; that through them we may become partakers of a divine nature, after
5. escaping destruction from worldly lusts. And, with this very view, employing the utmost earnestness, furnish your belief with virtue, *your* virtue with knowledge, *your* knowledge with self-command, *your* self-command with patience, *your* patience with piety, *your* piety with brotherly affection, *your* brotherly affection with *universal* love.
8. For, if these things be in you and abound, they will

- Ch. i. will make you thrive and bear fruit unto the ac-
- v. 9. knowledgement of our Lord Jesus Christ. But, whofo is without these things, *he* is become blind by shutting his eyes and forgetting the purification of his former sins. Wherefore, brethren! use the greater earnestness to make your call and election sure unto you by good works: for by doing them ye will never fall: inasmuch as hereby ye will be furnished abundantly with an entrance into the everlasting kingdom of our Lord and saviour Jesus Christ.
12. Wherefore, I will not neglect to remind you always of these things, though ye know them, and
13. are established in the present truth. For I think *it* right, as long as I am in this tabernacle, to stir
14. up your memory; knowing that I must soon lay aside this tabernacle of mine, even as our Lord
15. Jesus Christ signified unto me. Now I will endeavour earnestly, that ye be enabled also on every occasion to recollect these things for yourselves
16. after my departure. For we did not follow cunningly devised tales, in making known to you the powerful appearance of our Lord Jesus Christ;
17. but had been eye-witnesses of his majesty. For he received honour and glory from God *his* father in this voice, which was uttered to him by that magnificent brightness: *This is my beloved son; in*
18. *whom I am well pleased.* And we heard this very voice uttered from heaven, when we were with
19. him in the holy mountain. And we find confirmed *hereby* the words of the prophets; to whom ye do well in attending, as to a lamp burning in a dark place, 'till *the* day shine through, and the morning-

Ch. i. morning-star be risen in your hearts: considering
 v. 20. this especially, that no prophecy of scripture giv-
 21. eth it's own interpretation; for prophecy was not
 uttered of old by any will of man, but the holy
 men of God spake by the influence of a holy
 spirit.

Ch. ii. Now there were also false prophets among the
 v. 1. people, as there will be likewise false teachers
 among you, who will craftily bring in destructive
 opinions; and by denying the Lord, who bought
 them, will bring upon themselves speedy ruin.
 2. And many will wholly follow their impurities;
 through whom the way of the truth will be evil-
 3. spoken of. And through greediness will they
 make a gain of you with feigned doctrines; but
 their punishment has been long ready to appear,
 4. nor doth their destruction slumber. For, if God
 spared not angels that sinned; but, sinking *them* in
 the deep, delivered them over into custody for
 5. punishment to chains of darkness: nor spared *the*
 old world, but preserved, with seven others, Noah,
 a preacher of deliverance; and brought a flood
 6. on a world of ungodly *men*; and turned *the* cities
 of Sodom and Gomorrah into ashes, making them,
 by the punishment of this overthrow, an example
 7. for ungodly *men* hereafter; and delivered righte-
 ous Lot, harassed so grievously by the impure
 8. manners of those lawless *men*; (for that *man*, of un-
 defiled eyes and ears, whilst he dwelt among them,
 was daily tormenting his righteous soul with *their*
 9. lawless deeds) *surely the* Lord is able to deliver
the godly from *their* trial, and to keep the un-
 righteous

- Ch. ii. righteous for chastisement against a day of punishment ; and especially those, that obey *the* flesh in unclean desires, and despise government ; bold, self-willed, they are not afraid to speak evil of
11. dignities: whereas angels, greater in might and power, bring not against them a railing judgment from the Lord. But these, like dumb animals, made by nature for seizure and destruction, railing in their ignorance, will be utterly destroyed in their corruption of *manners*: receiving wages of iniquity, accounting revels by day a pleasure ; spots and blemishes, indulging themselves to excess in their feastings with you by their craftiness ;
 14. having eyes full of adulterous and unceasing sin ; luring unstable souls ; having a heart exercised unto greediness ; children of a curse: they have entirely left the right road, and have gone astray, wholly following the way of Balaam the *son* of
 16. Bofor, who loved *the* wages of iniquity: but he received a reproof of his transgression ; for a dumb animal, speaking with a man's voice, stopt the infatuation of the prophet. These are springs without water, clouds driven by a gust of wind ;
 18. for whom the blackest darkness is reserved. For they speak great swelling *words* of vanity, and entice, with fleshly lusts and impurities, those, who had for a short *time only* escaped from them that
 19. live in error.; promising them freedom, whilst they are themselves slaves to corruption ; for to that, by which he is mastered, every one is a slave.
 20. Now, if they are again entangled and overcome by those defilements of the world, which they had escaped by an acknowledgement of our Lord and
faviour

Ch. ii. favour Jesus Christ ; their last *condition* is worse than
 v. 21. the first: since it were better for them not to have acknowledged the way of righteousness, than, after *this* acknowledgement, to turn aside from the holy
 22. commandment delivered unto them. But *this* hath befallen them according to that true proverb: The dog went back to his own vomit ; and, The sow, that had washen herself, to wallow in mire.

Ch. iii. I am now writing, beloved ! *the* second of my
 v. 1. letters to you : in both which I endeavour to stir up your uncorrupted thoughts to remembrance ;
 2. that ye should call to mind the declarations formerly spoken by the holy prophets, and the commandment of our Lord and favour, *delivered by the*
 3. apostles: attending to this especially, that in *the* end of these days scoffers will come, walking after
 4. their own wills, and saying ; Where is that promise of his coming ? for, since the fathers fell asleep, all things continue just the same from *the*
 5. beginning of *the* creation. For this they purposely overlook ; that, in the days of their fathers, a heaven and an earth, formed out of water and by means of water, by the appointment of God, had
 6. continued from old time ; *and yet* this world, *as it*
 7. then *was*, perished by a flood of water. So the present heavens and earth are treasured up, by the same appointment, for fire, *and* reserved against a day of trial and condemnation of these ungodly
 8. men. Now let not this one *thing*, beloved ! escape your notice ; that one day *is* with *the* Lord as a thousand years, and a thousand years as one day.
 9. The Lord is not slow with his promise, as some

- Ch. iii. men account *it* slowness; but is patient for your sakes, being desirous that none should be lost, but
10. all come over to repentance. For that day of *the* Lord will come, as a thief by night; when the heavens will pass away with a loud noise, and *the* elements will be destroyed by fire, and *the* earth and the works, *that are* therein, will be burned
 11. up. As all these things, therefore, are to be de-
 12. stroyed; what sort of *persons* ought ye to be? Ye ought, in a holy and pious course of life, to expect with eagerness the presence of this day of God; in which *the* heavens will be destroyed by fire, and
 13. *the* elements will melt away with heat; but we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
 14. Wherefore, beloved! under this expectation, endeavour earnestly to be found by him, in peace,
 15. without spot or blemish: and account this patience of our Lord *to be* salvation *unto you*; as our beloved brother Paul also, according to the wisdom given him, wrote unto you: as indeed in all his letters, speaking in them upon this *subject*; which hath some things hard to be understood; and these the unlearned and unstable wrest, as also the other scriptures, to their own destruction.
 17. Do ye then, beloved! *who are thus* forewarned, keep a guard upon yourselves, that ye be not led away together by the error of these lawless *men*,
 18. and fall aside from your own steadfastness: but thrive in *the* favour and knowledge of our Lord and saviour Jesus Christ. To him *be* the glory, both now and for ever! Amen.

THE
FIRST EPISTLE

OF

JOHN.

- Ch. i. **W**HAT was at first, what we heard, what we
v. 1. saw with our eyes, what we observed, and our
hands handled, concerning the doctrine of life;
2. (for this life shewed itself, and we saw it, and
bear testimony, and declare unto you this eternal
life, which was with the father, and shewed itself
3. unto us) what we saw and heard, we declare unto
you, that ye also may have fellowship with us;
for we have fellowship with the father and with
4. his son Jesus Christ. And these things we write
5. unto you, that your joy may be complete. And
this is the declaration, which we heard from him, and
declare unto you; that God is light, and in
6. him is no darkness at all. If we say that we have
fellowship with him, and walk in darkness, we de-
7. ceive ourselves, and perform not the truth: but, if
we walk in the light, as he is in the light, *God and*
we have fellowship with each other, and the blood
of Jesus Christ his son cleanseth us from all sin.
8. If we say that we have no sin, we are deceiving
X 2 ourselves,

Ch. i. ourselves, and the truth is not in us: but, if we
 v. 9. confess our sins, *God*, faithful and just to his promise, will forgive our sins, and cleanse us from all
 10. unrighteousness. If we say that we have not sinned, we make him mistaken; and his doctrine is not in us.

Ch. ii. My dear children! I write these things unto
 v. 1. you, that ye may not sin: and, if any one should sin, we have a righteous advocate with the father,
 2. even *Jesus Christ*; and he is a propitiation for our sins; and not for our's only, but also for the whole
 3. world. And by this we know, that we have a knowledge of *God*, if we keep his commandments.
 4. Whoso saith, I know him, and keepeth not his commandments, *he* is a liar, and the truth is not
 5. in him; but, whoso keepeth his word, in him is the love of *God* truly made complete: by this we
 6. know that we are in him. Whoso professeth to continue in him, *he* ought also to demean himself, even as *God* demeaned himself.
 7. Brethren! I am not writing a new commandment unto you, but an old commandment, which ye had from the first: this old commandment is
 8. the doctrine, which ye heard. On the other hand, I am writing to you a new commandment, which is truth in him, and *is* in you; that the darkness is passing away, and *that* the true light now shineth.
 9. Whoso professeth to be in this light, and hateth his brother, *he* is in the darkness even until now.
 10. Whoso loveth his brother, *he* continueth in this
 11. light; and no stumbling will be unto him. But, whoso hateth his brother, *he* is in darkness, and
 8 walketh

Ch. ii. walketh in darkness, and knoweth not whither he is going: for the darkness hath blinded his eyes.

12. I write unto you, dear children! because your

13. sins are forgiven you on account of his name. I write unto you, fathers! because ye have known him from the first. I write unto you, young men! because ye have overcome the wicked *one*. I write unto you, children! because ye have known

14. the father. I have written unto you, fathers! because ye knew him from the first. I have written unto you, young men! because ye are strong, and the word of God abideth in you, and ye have overcome the wicked *one*.

15. Love not the world, nor the things in the world. If any one love the world, the love of the father is

16. not in him. For every thing that *is* in the world, the desire of the flesh, and the desire of the eyes, and the pomp of life, is not of the father, but of

17. the world. Now the world is passing away, and the desire thereof; but the performer of the will of God will remain for ever,

18. Little children! *the* last hour is come: and, as ye heard that antichrist is coming, even now there are many antichrists; whence we know that

19. *the* last hour is come. They went out from us, but were not of us: for, had they been of us, they would have continued with us: but *this was done*, that they might shew themselves not to be all of

20. us: but ye are anointed by the holy *one*, and

21. know every *man*. I have not written unto you, because ye know not the truth, but because ye do

22. know it, and that no liar is of the truth. Who is the liar, but he that denieth Jesus to be the Christ?

- Ch. ii. This is that antichrist, who denieth the father and
 v. 23. the son. Whosoever denieth the son, neither hath
he the father: *and* whosoever acknowledgeth the
 24. son, *he* hath the father also. Let that, therefore,
 which ye heard at first, remain in you. If what ye
 heard at first, remain in you; then will ye remain
 25. in the son and in the father. Now this is the
 promise, which he gave us, *even* the life everlasting.
 26. These things have I written to you with a view
 27. to them who are leading you astray. But that
 anointing, which ye received from him, remaineth
 in you; and ye have no need of an instructor. As
 then this same anointing teacheth you concerning
 all *men*, and is true and not a lye; so, as it taught
 28. you, remain therein. Even now, dear children!
 remain therein: that, when he shall appear, we
 may have confidence, and find no disappointment
 29. in him at his coming. If ye be convinced that he
 is righteous, be assured that every practiser of
 Ch. iii. righteousness is born of him. Behold! what great
 v. 1. love the father hath shewn us in our being called
 children of God! Therefore the world knoweth
 not us, because it hath not known him.
 2. Beloved! now are we children of God, but it
 hath not yet been declared what we shall be: we
 know, however, that, when he shall appear, we
 shall be like him; *and* that we shall see him as he
 3. is. And every one, that hath this hope in him,
 4. purifieth himself even as he is pure. Every one,
 who committeth sin, breaketh thereby the law:
 5. for sin is the breach of the law. Now ye know
 that *God* appeared, to take away sins; so that there
 is

Ch. iii. is no sin in him. Whoso continueth in him, *he*
6. sinneth not: *but* no sinner hath seen him, or
7. known him. Dear children! let no one lead you
astray: whoso practiseth righteousness, *that man* is
8. righteous, even as he is righteous. Whoso com-
mitteth sin, *he* is of the devil; for the devil sinneth
from the first: *and* for this end did the son of God
appear, that he might destroy the works of the
9. devil. No son of God committeth sin; for he
keepeth to his parentage, and cannot sin, because
10. he is a son of God. Hereby are discovered the
children of God and the children of the devil:
whoso doth not practise righteousness, *he* is not of
11. God; nor he, who loveth not his brother. For
this is the charge, which ye heard from the first,
12. That ye love one another. Not as Cain was of
the evil *one*, and slew his own brother. And why
did he slay him? because his own deeds were
wicked, and his brother's righteous.

13. Wonder not, my brethren! if the world hate
14. you. We know that we have passed over from
death unto life, because we love the brethren: he,
15. who loveth not his brother, is still in death. Who-
so hateth his brother, *he* is a man-slayer: and ye
know that no man-slayer hath an everlasting life,
16. abiding in him. Hereby we understand what
love *is*, since he laid down his life for us: and we
17. ought to lay down our lives for the brethren. But,
whosoever hath the good things of this world, and
seeth his brother in want, but shutteth up his af-
fections from him; how can the love of God re-
18. main in him? My dear children! love not in
word and tongue *only*, but in deed and in truth:

Ch. iii. for by this we know that we are of the truth, and
 v. 19, 20. shall assure our hearts before him. For, if our
 heart condemn us, God is greater than our heart,
 21. and knoweth every *man*. Beloved! if our heart
 condemn us not, we have confidence towards
 22. God: and, whatsoever we shall ask, we receive *it*
 from him, because we keep his commandments,
 23. and do what is pleasing in his sight. And this is
 his commandment; that we believe in the name
 of his son Jesus Christ, and love each other, as he
 24. commanded us. And, whoso keepeth his com-
 mandments, *he* abideth in *God*, and *God* in him:
 and by this we know that he abideth in us, *even*
 by the spirit, which he hath given us.

Ch. iv. Beloved! believe not every spirit, but try the
 v. 1. spirits whether they be of God: for many false
 2. teachers are gone out into the world. By this we
 know the spirit of God: every spirit, which allow-
 eth that Jesus Christ came in *the* flesh, is of God:
 3. but every spirit, which alloweth not that Jesus
 Christ came in *the* flesh, is not of God: and this
 is that *spirit* of antichrist, of whose coming ye have
 4. heard: and indeed he is already in the world. Ye
 are of God, dear children! and have overcome
 them: for he, *who is* in you, is greater than he,
 5. *who is* in the world. They are of the world;
 therefore they speak suitably to the world, and the
 6. world listeneth to them. We are of God: whoso
 knoweth God, *he* listeneth to us: whoso is not of
 God, *he* listeneth not to us: hereby we know the
 spirit of truth from the spirit of error.
 7. Beloved! let us love one another; for love is
 of

- Ch. iv. of God, and every one, who hath this love, is born
 v. 8, 9. of God and knoweth God: for God is love. Here-
 by was shewn the love of God towards us, in that
 God sent his only son into the world, that we
 10. might live through him. In this consisted the love
of God; that, though we loved not God, he loved
 us, and sent his son *to be* a propitiation for our
 11. sins. Beloved! if God so loved us, we ought also
 12. to love one another. *Though* no one hath seen
 God at any time, *yet*, if we love each other, God
 dwelleth in us; and his love is complete in us.
 13. By this we know that we dwell in him and he in
 us, because he hath imparted his spirit to us.
 14. And we have seen and testify, that the father sent
 15. the son *to be* a saviour of the world. Whosoever
 shall confess that Jesus is the son of God, God
 16. dwelleth in him, and he in God. And we have
 known and believed the love, which God hath
 towards us. God is love: and, who so continueth
 in love, *he* continueth in God, and God in him.
 17. Herein is the love of God completed with us, so
 that we may have confidence in the day of judge-
 ment: for, as he was, so are we in this world.
 18. There is no fear in this love; but perfect love
 casteth out fear: for fear hath punishment; and
 19. he, who feareth, is not complete in love. Let us
 20. love him, for he first loved us. If any one say, I
 love God, though he hate his brother, he is a liar:
 for how can he, who loveth not his brother, whom
 21. he seeth, love God, whom he doth not see? And
 this very command have we from him, that he,
 who loveth God, love his brother also.

Whosoever

Ch. v. Whosoever believeth that Jesus is the Christ, *he*

- v. 1. is born of God ; and every one, who loveth the
2. father, loveth his children also. By this we know that we love the children of God, when we love
3. God, and keep his commandments. For this is the love of God, that we keep his commandments ; and his commandments are not heavy.
4. Every son of God conquereth the world ; and our faith is that victory which conquereth the world.
5. Who conquereth the world, but he who believeth
6. Jesus to be the son of God ? This is he, who came by water and blood and breath, Jesus the Christ ; not by water only, but by water and blood
8. and breath is the testimony given. For there are these three witnesses ; the breath, and the water, and the blood : and these three are *to* that one
9. *purpose*. Now we admit the testimony of men, but the testimony of God is greater ; for such is the testimony, which he hath borne to his son.
10. Whoso believeth on the son of God, *he* keepeth this testimony in himself : whoso doth not believe God, *he* maketh *Jesus* a deceiver ; because he doth not think worthy of belief that testimony, which
11. God bare to his son. And this testimony is ; that God hath given us eternal life : and this life is in
12. his son. He, who hath the son, hath this life ; *but* he, who hath not the son, hath not this life.
13. These things have I written to you, that ye, who believe on the name of the son of God, may
14. know that ye have eternal life. And this is the confidence, which we have towards him ; that, if we ask any thing according to his will, he heareth
15. us : and, if we know that he heareth us in what

- Ch. v. we ask, we know that we have what we askt for
v. 16. of him. If any one see his brother commit a sin
not unto death, let him ask, and *God* will give
him life; to those, *I say*, who sin not unto death.
There is a sin unto death: I do not say that he
17. should ask for that. All unrighteousness is sin;
18. and there is a sin unto death. We know that
every child of *God* sinneth not; for the child of
God guardeth himself, and the wicked *one* doth
19. not touch him. We know that we are of *God*,
20. and *that* the whole world is in wickedness. And
we know that the son of *God* is come, and hath
given us discernment to know the true *God*; and
we are in the true *God* through his son *Jesus Christ*.
21. He is that true *God*, and eternal life. Dear chil-
dren! keep yourselves from idols. Amen.

THE
SECOND EPISTLE
OF
JOHN.

- v. 1. **T**HE elder to the chosen lady and her children,
whom I truly love ; and not I only, but all those
2. likewise who know the truth, on account of that
truth which dwelleth in us and will be with us for
3. ever: favour, mercy, peace be with you, from
God *the* father and from *the* Lord Jesus Christ, the
son of the father, with peace and love.
4. I rejoiced greatly upon finding some of thy
children walking in truth, according to a com-
5. mand received by us from the father. And indeed
I beseech thee, lady ! not as writing to thee a
new commandment, but what we had from the
6. first, that we love one another. And this is love,
that we walk according to *God's* commandments.
This is that commandment ; which ye heard from
7. the first, that ye might walk therein. For many
deceivers are gone out into the world, who do not
allow that Jesus Christ hath come in *the* flesh: such
an one is that deceiver, and that antichrist.

Look

- v. 8. Look to yourselves, that ye lose not what ye
9. have wrought, but receive a full reward. Every
one, who forsaketh the doctrine of Christ, and continueth not *therein*, hath not God : he, who doth continue in the doctrine of Christ, hath both the
10. father and the son. If any one come to you, and bring not this very doctrine, entertain him not,
11. nor wish him health : for, who so wisheth him health, *he* shareth in his wicked works.
12. **I** have many things to write unto you, but I chose not *to communicate them* by paper and ink ; for I hope to come unto you, and to talk, mouth
13. to mouth ; that our joy may be complete. The children of thy chosen sister salute thee. Amen!

THE
THIRD EPISTLE
OF
JOHN.

- v. 1. **T**HE elder unto the beloved Gaius, whom I truly love.
2. Beloved! above all things I pray that thou mayest prosper and be in health, even as thy soul
 3. prospereth. I was very glad, when *some* brethren came, and signified thy fidelity; how thou walkest
 4. faithfully. I have no greater joy than to hear,
 5. that my children are walking faithfully. Beloved! thou wilt do suitably to the faith, whatsoever thou
 6. shalt do for the brethren and the strangers; who have brought an account of thy love in the presence of *the* church: and thou wilt do well in
 7. sending them on their way worthily of God. For they went forth in behalf of his name, receiving
 8. nothing from the Gentiles. We ought therefore to entertain such, that we may become fellow-labourers for the truth. I wrote to the church;
 9. but Diotrophes, who affecteth to govern them,
 10. doth not allow us. Wherefore, if I come, I will remind him of his practices, prating against us
with

- with evil words ; and not content with these, he receiveth not the brethren himself, and hindereth those who would ; and driveth them out of the
11. church. Beloved ! imitate not the bad, but the good. Whoſo doeth good, *he* is of God ; but *he*,
12. who doeth evil, hath not ſeen God. All bear testimony, and even Truth herſelf, to Demetrius : we too bear testimony ; and we know that this testimony of our's is true.
13. I have many things to write ; but I do not
14. chooſe to write unto thee with ink and pen : for I hope to ſee thee immediately, and we will ſpeak mouth to mouth. Peace *be* unto thee ! The friends ſalute thee. Do thou ſalute the friends by name.

THE EPISTLE

OF

JUDE.

v. 1. **J**UDE, a servant of Jesus Christ, and brother of James, to the beloved in God *the* father and *in* 4
2. Jesus Christ, to *the* preserved, to *the* called : Mercy, and peace, and love, be multiplied unto you !

3. Beloved ! I was preparing with much earnestness to write unto you concerning the common salvation ; but found *it* necessary to write unto you an exhortation to strive heartily for the faith
4. once delivered down unto the saints. For some men have silyly crept in among us, who were before written of for this condemnation ; ungodly *men*, turning the kindness of our God into impurity ; and rejecting God, the only supreme ruler,
5. and our Lord Jesus Christ. Now I wish to remind you of what ye know *very well*, that God, though he at first delivered the people out of *the* land of Egypt, afterwards destroyed the rebellious : and those angels, who kept not their government, but forsook their own habitation, he keepeth under darkness in everlasting chains for judge-

- v. 7. ment at *the* great day : as Sodom and Gomorrah, and the cities around them, which committed the same abominations, are a conspicuous example ;
8. suffering a punishment of an everlasting fire. Like them also these dreamers defile the flesh, despise
9. dominion, and speak evil of dignities. Whereas Michael the archangel, when he was contending in dispute with the devil about the body of Moses, did not presume to bring against *him* a railing
10. censure ; but said, *The* Lord rebuke thee ! These, however, speak ill of what they know not : and what *things* they know naturally, like dumb animals, in
11. these they corrupt themselves. Alas ! for them ; for they go in the way of Cain, and have greedily followed the error of Balaam for a bribe, and are
12. going to destruction in the gainsaying of Coreh, These are hidden rocks in your feasts of love, regaling themselves with you without scruple ; deluding themselves ; clouds without water, carried about by winds ; trees that shed their fruit, unfruit-
13. ful for two seasons, dead, rooted up ; raging waves of the sea, foaming out their own shame ; wandering stars, for which the blackness of everlasting dark-
14. ness is reserved. And indeed Enoch, *the* seventh from Adam, was their instructor of old time, saying : Behold ! the Lord is coming with ten thou-
15. sands of his saints, to execute judgement against all, and to convict clearly all the unholy deeds of the ungodly, and all the harsh speeches of profane
16. transgressors. These are murmurers, repiners, walking after their own wills, with swelling speeches in their mouths ; admiring *the* persons of *men* for the sake of gain. But call ye to mind, beloved !
17. the words formerly spoken by the apostles of our Lord

- v. 18. Lord Jesus Christ; how they told you, that in *the* latter time scoffers would come, walking after
19. their own ungodly wills. These are they, who divide themselves from *others*; animal, without a
20. spirit. But do ye, beloved! build yourselves up in your most holy faith; praying with a holy
21. mind; and keep yourselves in *the* love of God, in expectation of the mercy of our Lord Jesus Christ
22. unto eternal life. And make a difference, by rebuking some, *and* by having compassion on others;
23. and others save with fear, snatching *them* out of the fire; hating even the garment spotted by the flesh.
24. Now unto Him, who is able to keep you from falling, and to present you without blemish in the presence of his glory with exceeding joy;
25. unto the only wise God our saviour, *be* glory and majesty, dominion and power, both now and for ever! Amen.



THE REVELATION

OF

JOHN.

- Ch. i. **A** Revelation of Jesus Christ, given him by God,
- v. 1. to shew unto his servants the things, which will shortly come to pass; and *God* sent and signified
2. *them* by his messenger to his servant John; who *now* declareth this word of God and what he saw, as it was declared unto him by Jesus Christ.
3. Happy the reader, and *happy* the hearers, of the words of this prophecy! and *happy* they, who keep the things that are written therein! for the time is at hand.
4. John to the seven churches in Asia: favour *be* unto you and peace from him, who is, and who was, and who will be! and from the seven spirits,
5. which are before his throne; and from Jesus Christ, that faithful witness, the first-born from the dead, and the ruler of the kings of the earth. To him, who loved us, and washed us from our sins
6. with his own blood, and made us kings and priests to his God and father, *be* glory and dominion for ever and ever! Amen.
7. Behold! he is coming in the clouds, and every eye will see him, and they who pierce him: and
- Y 3 because

- Ch. i. because of him will all the tribes of the earth beat
 v. 8. themselves in sorrow. Even so: Amen! I am,
 faith the Lord, the first and the last, the beginning
 and the end; who am, and who was, and who
 will be; the almighty!
9. I John, your brother, and sharer with you in en-
 during the affliction of the kingdom of Jesus
 Christ, was in the island called Patmos on account
 of the word of God and the testimony of Jesus
 10. Christ: and I was in *the* spirit on the Lord's day;
 and I heard behind me a loud voice as of a trum-
 11. pet, saying: I am the beginning and the end, the
 first and the last! and: What thou seest, write in
 a book, and send to these churches in Asia; to
 Ephesus, and to Smyrna, and to Pergamus, and to
 Thyatira, and to Sardis, and to Philadelphia, and
 to Laodicea.
12. Upon this I turned to discover the voice, that
 had spoken to me: and, upon looking behind, I
 13. saw seven golden candlesticks; and, in *the* midst
 of these seven candlesticks, *one* like a man, with
 a garment reaching to his feet, and girded round
 14. his breasts with a golden girdle: and his head
 and hair *were* white like white wool, like snow
 15. itself; and his eyes like a flame of fire; and his
 feet *were* like fine brass, as if heated in a furnace;
 16. and his voice as a noise of many waters: and he
 had in his right-hand seven stars; and a sharp
 two-edged sword *was* issuing from his mouth; and
 his face *was* as the Sun shining in his strength.
17. And, when I saw him, I fell at his feet like a dead
man: but he laid his right-hand upon me, and
 18. said unto me, Be not afraid: I am the first and the
 last;

Ch. i. last; and I was alive, but died, and now continue living for evermore: Amen! and I have the keys of
 19. the grave and of death. Write what thou sawest, and the things that are *now*, and that are going to
 20. be hereafter. The hidden meaning of the seven stars, which thou seest in my right-hand, and of these seven golden candlesticks, *is this*: The seven stars *are* the messengers of the seven churches; and the seven candlesticks, which thou seest, are the seven churches *themselves*.

Ch. ii. Unto the messenger of the church at Ephesus
 v. 1. write: These things saith the holder of the seven stars in his right-hand, who walketh in *the* midst
 2. of the seven golden candlesticks. I know thy works and thy labour and thy patience, and that thou canst not endure *the* wicked, and hast tried them who call themselves apostles, but are not;
 3. and thou hast found them lyars: and thou hast borne and endured patiently, and laboured for my
 4. name's sake, and fainted not. But I blame thee
 5. for letting go thy first love. Remember, therefore, whence thou art fallen, and repent, and perform thy first works: if not, I am coming quickly to remove thy candlestick from it's place, unless
 6. thou repent. But thou perseverest in this, in hating the works of the Nicolaitans; which I also
 7. hate. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror will I allow to eat of the tree of life, which is in *the* midst of the paradise of God.

8. And to the messenger of the church at Smyrna write: These things saith the first and the last;

Ch. ii. who was dead, but came to life again. I know

v. 9. thy works, and thine affliction, and thy poverty, (though *indeed* thou art rich); and the wicked speeches of those, who call themselves Jews, and

10. are not, but *are* a synagogue of Satan. Be not afraid at all of what thou art about to suffer. Behold! the accuser is going to throw *some* of you in prison, that ye may be tried: and ye will have a distress of ten days. Be faithful unto death, and I

11. will give thee the crown of life. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror shall suffer no injury from ~~the~~ second death.

12. And to the messenger of the church at Pergamus write: **These** things saith the owner of the sharp

13. two-edged sword. I know thy works, and where thy dwelling is, with the throne of Satan; and thou maintainest my name, and didst not deny my faith even in those days, when Antipas my faithful witness was slain among you, where Satan

14. dwelleth. But I have some *things* to blame in thee: for, as there are among thee such as hold the doctrine of Balaam, who taught Balak to throw a stumbling-block in the way of the children of Israel, to eat idol-sacrifices and commit

15. fornication; so thou hast also those, that hold the

16. doctrine of the Nicolaitans, which I hate. Repent: if not, I am coming to thee quickly; and I will fight against them with the sword of my

17. mouth. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror will I allow to eat of the manna, that is laid up: and I will give him a white stone, and

upon

Ch. ii. upon the stone a new name written, which no one understandeth, but he, who receiveth it.

18. And to the messenger of the church at Thyatira write: These things saith the son of God, whose eyes are like a flame of fire, and his feet like fine
19. brags. I know thy works, and thy love, and thy service, and thy faith, and thy patience; and that
20. thy latter works are better than the first. But I have some *things* to blame in thee: for thou sufferest that woman Jezabel, who calleth herself a prophetess, to teach and lead my servants astray
21. after fornication and idol-sacrifices. And I have given thee time to repent of this fornication; but
22. thou hast not repented. Behold! I am going to throw her, and those adulterers with her, on a couch, unto great tribulation; unless they repent
23. of their works. And I will put her children to death; and all the churches shall know that I am the searcher *even* of *the* reins and *the* heart: and I will give to every one of you according to your
24. works. Now I say unto you and the rest of them in Thyatira, who hold not that doctrine, nor know the depths of Satan, as they call *it*; I will lay upon
25. you no other burthen: but what ye have, hold
26. fast 'till I come. And to the conqueror, who keepeth my works unto *the* end, will I give authority over the nations; and he shall tend them with a crook of iron, as earthen vessels are broken in pieces together; as I also received from my
28. father; and I will give him the morning-star.
29. Let him, who hath an ear, listen to what the spirit is saying to the churches.

Ch. iii. And to the messenger of the church at Sardis

- v. 1. write : These things saith the owner of the seven spirits of God, and of the seven stars. I know thy works, *and* that thou hast the name of being
2. alive, but art dead. Be watchful, and strengthen the remainder which is likely to die ; for I have
3. not found thy works complete before God. Remember, therefore, what thou hast received and heard ; and keep *it*, and repent : for, if thou be not watchful, I will come against thee as a thief ; so that thou wilt not know at what moment I shall
4. come against thee. Thou hast, however, a few names in Sardis, who have not defiled their garments ; and they shall walk with me in white
5. garments ; for they are worthy. The conqueror shall clothe himself in white apparel, and I will not blot his name from the book of life, but will acknowledge his name before my father and be-
6. fore his angels. Let him, who hath an ear, listen to what the spirit is saying to the churches.
7. And to the messenger of the church in Philadelphia write : These things saith the holy *one*, the true, the possessor of the key, *the son* of David ; who openeth, and no one can shut ; and shutteth,
8. and no one can open. I know thy works. Behold ! I have presented before thee an open door, which no one can shut : for thou hast a little strength, and hast kept my word, and not denied
9. my name. Behold ! I am giving *thee some* of the synagogue of Satan, who call themselves Jews, and are not, but lye : behold ! I will make them come and pay homage at thy feet, and know that
10. I loved thee. Because thou hast kept my doctrine

- Ch. iii. of patience, I will also keep thee from that hour of trial, which is coming upon all the world, to
11. try the inhabitants of the earth. Behold! I am coming quickly: hold fast what thou hast, that
 12. no one take thy crown. The conqueror will I make a pillar in the temple of my God, and he shall go thence no more: and I will write upon it the name of my God, and the name of the city of God, the new Jerusalem, which is coming down out of heaven from my God; and *I will*
 13. *write thereon* my new name also. Let him, who hath an ear, listen to what the spirit is saying to churches.
 14. And to the messenger of the church of *the* Laodiceans write: These things saith the Amen, the faithful and true witness, the chief of the creation
 15. of God. I know thy works, that thou art neither cold nor hot: I wish thou wert *either* cold or hot.
 16. So then, because thou art luke-warm, and neither cold nor hot; I am going to spew thee out of my
 17. mouth. Since thou sayest, I am rich, and am become wealthy, and want nothing; and knowest not that thou art wretched, and pitiable, and
 18. poor, and blind, and naked; I advise thee to buy of me gold burned with fire, that thou mayest be rich; and white raiment, that thou mayest clothe thyself, and the shame of thy nakedness may not appear: and anoint thine eyes with eye-salve, that
 19. thou mayest see. Those, whom I love, I prove by chastisement: be earnest, therefore, and repent.
 20. Behold! I am standing at the door, and knocking: whosoever shall hear my voice and open the door, I will come in to him, and sup with him, and he

shall

Ch. iii. *shall sup* with me. The conqueror will I permit

- v. 21. to sit with me upon my throne; even as I conquered, and am sitting with my father on his
 22. throne. Let him, who hath an ear, listen to what the spirit is saying to the churches. .

Ch. iv. After this, I lookt, and behold! a door open in

- . v. 1. heaven; and the voice, which I heard at first like a trumpet speaking to me, said: Come up hither; and I will shew thee what must come to pass after
 2. these *things*. And immediately I was in *the* spirit:
 3. and behold! a throne was set in heaven; and he, who was sitting upon the throne, appeared like a jasper, and a sardine stone; and a rainbow encircled the throne, with *the* appearance of an emerald.
 4. And round about this throne *were* four and twenty *other* thrones; and upon these thrones I saw four and twenty elders sitting, clothed in white raiment, and having on their heads crowns
 5. of gold. And from the throne lightnings and thunders and noises were continually coming; and seven lamps of fire *were* burning before the throne,
 6. which are the seven spirits of God. And before the throne was a glassy sea, like crystal; and in *the* middle of the throne, and round about the throne, *were* four living creatures, full of eyes before and behind. And the first living creature *was*
 7. like a lion, and the second living creature *was* like a calf, and the third living creature had a face like a man, and the fourth living creature *was* like
 8. a flying eagle. And each of *the* four living creatures had six wings about him, and was full of eyes underneath: and they rest not day and night,
 9 saying:

- Ch. iv. saying: Holy, holy, holy, *is the* Lord God, the almighty! who was, and who is, and who will be!
9. And, when the living creatures give glory and honour and thanks to him, who sitteth upon the
 10. throne, who liveth for ever and ever; the four and twenty elders fall down before him, who sitteth upon the throne, and worship him, who liveth for ever and ever; and throw down their
 11. crowns before the throne, saying: Thou art worthy, O! Lord, to receive the glory, and the honour, and the power! for thou hast created all things, and at thy will they are, and were created.

- Ch. v. And I saw at the right-hand of him, who was
- v. 1. sitting on the throne, a book written within, and
 2. sealed on the back with seven seals. And I saw a mighty angel proclaiming with a loud voice, Who is worthy to open this book by loosening the
 3. seals thereof? And no one, *neither* in heaven, nor upon the earth, nor beneath the earth, was able
 4. to open the book and look into it. And I was weeping much, because none was found worthy
 5. to open the book and look therein; when one of the elders said unto me, Do not weep: behold! the lion of the tribe of Judah, the root of David, hath prevailed, so as to open the book and it's
 6. seven seals. And I lookt, and behold! in *the* midst of the throne and the four living creatures, and in *the* midst of the elders, was a little lamb standing, as if it had been slaughtered, with seven horns, and seven eyes, which are the seven spirits of God
 7. sent forth into all the earth. And it came, and took the book out of the right-hand of him, who
- was

- Ch. v. was sitting upon the throne. And, when it had
 v. 8. taken the book, the four living creatures, and the
 four and twenty elders, fell down before the lamb ;
 having each a harp, and a golden phial, full of in-
 9. cense, which is the prayers of the saints : and they
 sing a new song, saying : Thou art worthy to take
 the book, and to open the seals thereof ; for thou
 hast been slaughtered, and hast bought us for God,
 with thy blood, out of every tribe and tongue and
 10. people and nation : and thou hast made them
 kings and priests unto our God ; and we shall
 11. reign upon the earth. And I lookt, and heard a
 voice of many angels, round about the throne and
 the living creatures and the elders ; thousands, and
 tens of thousands, in number ; saying with a loud
 12. voice : Worthy is the lamb, that was slaughtered,
 to receive the abundance of the riches, both of
 wisdom, and might, and honour, and glory, and
 13. blessing. And I heard the whole creation of the
 heaven and the earth and underneath the earth,
 and of the sea, and all that *is* in them, saying : To
 him, who sitteth on the throne, and to the lamb,
be the blessing, and the honour, and the glory, and
 14. the power, for ever and ever ! And the four living
 creatures said, Amen ! And the four and twenty
 elders fell down and worshipt him, who liveth for
 ever and ever.

- Ch. vi. Then I lookt, and, when the lamb opened one
 v. 1. of the seals, I heard one of the four living crea-
 tures say, as with a voice of thunder, Come and
 2. see. Upon which I lookt, and behold ! a white
 horse, and his rider had a bow, and a crown was
 given

Ch. vi. given him, and he went forth conquering and to conquer.

3. And, when he opened the second seal, I heard the second living creature say : Come and see.

4. Then went forth another horse, of a bay colour ; and his rider was empowered to take peace from the earth, that *men* might slay each other : and a great sword was given him.

5. And, when he opened the third seal, I heard the third living creature say, Come and see. Then I

6. lookt, and behold ! a black horse, and his rider had a balance in his hand. And I heard a voice in *the* midst of the four living creatures, saying ; A measure of wheat for a penny, and three measures of barley for a penny : but hurt not thou the oil and the wine.

7. And, when he opened the fourth seal, I heard a voice from the fourth creature, saying, Come

8. and see. Then I lookt, and behold ! a pale horse, and his rider's name *was* Death ; and the Grave went with him : and he was empowered to slay the fourth part of the earth with a sword, and with famine, and with pestilence, and by the wild-beasts of the earth.

9. And, when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony

10. which they had borne. And they were crying with a loud voice : How long wilt thou delay, supreme ruler ! holy and true ! to punish, and avenge our blood on the inhabitants of the earth ?

11. And to each white robes were given ; and they were told to rest contented yet awhile, 'till the
number

Ch. vi. number of their fellow-servants also and their brethren, who were going to be slain like themselves, should be filled up.

12. And I lookt, when he opened the sixth seal; and behold ! there was a mighty shaking : and the sun became black as sack-cloth, and the moon became like blood ; and the stars of heaven fell to the earth, as a fig-tree droppeth her unripe figs,
13. when shaken by a strong wind : and heaven ran up like a parchment rolled together ; and every hill and island were moved from their places.
14. And the kings of the earth, and the nobles, and the rich, and the captains, and the powerful, and every slave, and every free-man, hid themselves in the dens and rocky holes of the mountains ; and say unto the hills and rocks, Fall upon us ! and hide us from *the* face of him, who sitteth on the
15. throne, and from the wrath of the lamb ! for that great day of his wrath is come : and who is able to stand *before it* ?

Ch. vii. And, after these *things*, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind might blow on the earth, or on the sea, or on any tree. And I saw another angel coming up from *the* rising of the sun, with a seal of *the* living God ; and he cried out with a loud voice to the four angels, who were empowered to hurt the earth and the sea, saying ;

1. Hurt not the earth, or the sea, or the trees, 'till we have sealed the servants of our God upon their
2. foreheads. And I heard the number of the sealed : one hundred and forty-four thousand were sealed

Ch. vii. sealed from every tribe of the children of Israel.

v. 5. Of *the* tribe of Judah *were* sealed twelve thousand :
of *the* tribe of Reuben *were* sealed twelve thousand :

6. of *the* tribe of Gad *were* sealed twelve thousand : of
the tribe of Aser *were* sealed twelve thousand : of
the tribe of Nephthalim *were* sealed twelve thou-

7. thousand : of *the* tribe of Simeon *were* sealed twelve
thousand : of *the* tribe of Levi *were* sealed twelve
thousand : of *the* tribe of Issachar *were* sealed twelve

8. thousand : of *the* tribe of Zabulon *were* sealed
twelve thousand : of *the* tribe of Joseph *were* sealed
twelve thousand : of *the* tribe of Benjamin *were*
sealed twelve thousand.

9. After this I lookt, and behold ! a great multi-
tude, which no one could have numbered, out of
every nation and tribe and people and tongue,
standing before the throne and before the lamb,
clothed in white robes, with palm-branches in
their hands ; and they cried out with a loud voice,

10. This salvation *be ascribed* to our God, who sitteth

11. on the throne ; and to the lamb ! And all the
angels, which surrounded the throne, and the
elders, and the four living creatures, fell before the
throne upon their faces, and worshipt God, say-

12. ing : Amen ! the blessing, and the glory, and the
wisdom, and the thanks, and the honour, and the
power, and the might, *be* unto our God for ever

13. and ever ! Amen. And one of the elders said
unto me : Who are they, that are clothed in those

14. white robes ? and whence did they come ? And I
said unto him : Sir, thou knowest. And he said
unto me : These are coming out of that great af-

Ch. vii. *fiſtion*; and have waſhen their robes, and made
 v. 15. them white, in the blood of that lamb. Therefore
 are they before the throne of God, and pay him
 religious ſervice in his temple day and night; and
 he, who ſitteth on the throne, will ſpread his ta-
 16. bernacle over them. They will hunger no more,
 and thirſt no more; the ſun will not ſtrike upon
 17. them, nor any heat: for the lamb in *the* middle of
 the throne will tend them like ſheep, and guide
 them to living ſprings of water; and God will
 wipe away every tear from their eyes.

Ch. viii. And, when he opened the ſeventh ſeal, there
 v. 1. was a ſilence in heaven for about half an hour.
 2. Then I lookt on the ſeven angels, which were
 ſtanding before God; and ſeven trumpets were
 3. given to them. And another angel came and
 ſtood by the altar, with a golden cenſer; and much
 incenſe was given him to offer, for the prayers of
 all the ſaints, upon the golden altar before the
 4. throne. And the ſmoak of the incenſe for the
 prayers of the ſaints went up, from *the* hand of the
 5. angel, before God. Then the angel took the
 cenſer, and filled it with the fire of the altar, and
 threw *it* upon the earth: and there were noiſes,
 and thunders, and lightnings, and a ſhaking.
 6. Then the ſeven angels with the ſeven trumpets
 made themſelves ready to ſound the trumpet.
 7. So the firſt angel ſounded *his* trumpet; and hail
 and fire, mingled with blood, were thrown upon
 the earth: and the third of the trees was burned
 up, and every green blade conſumed with fire.
 8. And the ſecond angel ſounded *his* trumpet;
 and

Ch. viii. and as it were a great mountain, burning with fire,

v. 9. was cast into the sea; and the third of the sea became blood: and the third of the living creatures in the sea died, and the third of the vessels was utterly destroyed.

10. And the third angel sounded *his* trumpet; and a great star fell from heaven, burning like a lamp; and *it* fell upon the third of the rivers, and on the

11. springs of waters. And the name of the star is called Wormwood: and the third of the waters became wormwood; and many men died from the bitterness of the waters.

12. And the fourth angel sounded *his* trumpet: and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the third of the day did not shine: and so *it was with the moon by*

13. night. Then I lookt, and heard one angel, as he was flying in mid-air, say with a loud voice: Alas! alas! alas! for the inhabitants of the earth, because of the remaining sounds of the trumpets of the three angels, which have yet to sound.

Ch. ix. And the fifth angel sounded *his* trumpet: and

v. 1. I saw a star fallen from heaven to the earth. And the key of the pit of the bottomless deep was given

2. to him; and he opened the pit of the bottomless deep; and a smoke came up out of the pit like a smoke of a great furnace; and the sun was darkened, and the air, by this smoke from the pit.

3. And locusts came out of the smoke against the earth: and a power was given them like *the* pow-

- Ch. ix. er of the scorpions of the earth. And they were
 v. 4. bidden not to hurt the grafs of the earth, nor any
 greens, nor any tree ; but thofe men *only* without
 5. the feal of God upon their foreheads. Yet were
 they not allowed to kill, but to torment five
 months : and their torture *was* like *the* torture of a
 6. fcorpion, when it fmiteth a man. And in thofe
 days mankind will feek for Death, but will not
 find him ; and will wifh to die, but Death will flee
 7. from them. And the fshapes of the locufhs *were*
 like horfes prepared for battle ; and upon their
 heads as it were crowns like gold ; and their faces
 8. *were* like *the* faces of men ; and they had hair
 like women's hair ; and their teeth were like *the*
 9. *teeth* of lions : and they had breast-plates like
 breast-plates of iron ; and the noife of their wings
was like *the* noife of chariots *with* many horfes
 10. running to battle. And they have tails like fcor-
 pions, and flings in their tails ; and they *are* em-
 11. powered to hurt mankind five months. And they
 have a king over them, the angel of the bottom-
 lefs deep, whole Hebrew name is Abaddon, but
 12. called in Greek Apollyon. The firft Alafs ! is
 over : behold ! two more are yet to come.
 13. And the fixth angel founded *his* trumpet : and
 I heard a voice out of the horns of the golden altar,
 14. which was before God, faying to the fixth angel
 with the trumpet, Loose the four angels which
 15. are bound at the great river Euphrates. So the
 four angels, who were ready, were loofed for an
 hour and a day and a month and a year, to flay
 16. the third of mankind. And the number of the
 armies of the horfemen *was* many hundred thou-
 fands :

- Ch. ix. sands : for I heard their number. And thus I beheld
 v. 17. these horsemen in the vision, and their riders with
 helmets red and blue and yellow : and the heads
 of the horses *were* as *the* heads of lions ; and fire,
 and smoak, and brimstone, was issuing from their
 18. mouths. By these three things, by the fire and by
 the smoak and by the brimstone, which were
 issuing from their mouths, was the third of man-
 19. kind destroyed. For their power is in their
 mouths ; for their tails *are* like serpents, with
 20. heads : and with these they do the mischief. And
 the rest of mankind, who were not killed by these
 chastisements, repented not however of the works
 of their hands, to worship dæmons no longer, and
 images of gold and silver and brass and stone and
 wood, which can neither see nor hear nor walk :
 21. nor repented they of their murders, nor of their
 poisonings, nor of their fornication, nor of their
 thefts.

- Ch. x. And I saw another mighty angel coming
 v. 1. down from heaven, clothed with a cloud ; and a
 rainbow *was* on his head ; and his face *was* like
 2. the sun, and his feet as pillars of fire. And he
 had in his hand a little book open ; and he placed
 his right foot upon the sea, and the left upon the
 3. land. And he cried with a loud voice, as a lion
 roareth ; and, when he cried out, the seven thun-
 4. ders uttered their voices. And, after the seven
 thunders had uttered their voices, I was going to
 write ; when I heard a voice from heaven, saying
 unto me : Seal what *things* the seven thunders spake,
 5. and write them not. Then the angel, which I

Ch. x. saw standing upon the sea and upon the land, lifted up his right-hand unto the heaven, and sware

6. by him, who liveth for ever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the things
7. therein ; that there should be no longer delay : but in the days of the sound of the seventh angel, when he is going to blow *his* trumpet, the mystery of God should then be finished, according to his
8. glad tidings to his servants the prophets. And the voice, which I heard from heaven, *was* again speaking to me, and saying : Go, take that little open book in the hand of the angel, who is stand-
9. ing upon the sea and upon the land. So I went to the angel, and said unto him : Give me that little book. And he saith unto me, Take and eat it up : and it will be bitter in thy belly, but sweet
10. in thy mouth as honey. So I took the little book out of the hand of the angel, and ate it up : and it was sweet in my mouth as honey ; but, when I
11. had swallowed it, became bitter in my belly. And he saith unto me : Thou must prophesy again concerning many people, and nations, and tongues, and kings.

Ch. xi. Then a reed, like unto a rod, was given me ;

- v. 1. and the angel stood and said : Arise, and measure the temple of God, and the altar, and the worshippers therein ; but leave out the porch on the outside of the temple, and measure it not ; for it is given to the Gentiles, and they will trample on
3. the holy city two and forty months. And I will appoint my two witnesses to be teachers for a
thousand

- Ch. xi. thousand two hundred *and* threescore days, clothed
- v. 4. in sack-cloth. These are the two olive-trees, and the two lamps, which stand upon the earth before
5. God. And, if any one design to hurt them, a fire issueth from their mouth, and eateth up their enemies: and whosoever shall wish to hurt them, *he*
6. must be killed thus. These have power to shut heaven, so that no rain shall come down in the days of their teaching; and they have power over the waters, to turn them into blood, and to smite the earth with any punishment as often as they
7. choose. And, when they are finishing their testimony, the beast, that cometh up out of the bottomless deep, will make war against them,
8. and overcome them, and slay them. And their dead bodies *will lie* in the street of that great city, which is called, spiritually, Sodom and Egypt; where indeed our Lord was crucified.
9. And some of the people and tribes and tongues and nations will look on their dead bodies for three days and a half, and will not suffer their
10. dead bodies to be put in tombs. And the inhabitants of the earth will rejoice over them, and be exceedingly glad; and will send gifts unto each other, because these two teachers were a vexation
11. to the inhabitants of the earth. And, after these three days and a half, *the* breath of life came upon them from God: and they stood upon their
12. feet, and great fear fell on the beholders. And they heard a loud voice from heaven, saying unto them, Come up hither. And they went up to heaven in the cloud; and their enemies beheld
13. them. And in that very moment there was a great earthquake; and the tenth of the city fell
- Z 4 down,

Ch. xi. down, and seven thousand men were killed by the earthquake: and the rest were affrighted, and
 14. gave glory to the God of heaven. The second Alas! is over: behold! the third is coming quickly.

15. And the seventh angel sounded *his* trumpet; and there were loud voices in heaven, saying, The kingdoms of the world are become *the kingdoms* of our Lord and of his Christ; and he will reign for ever
 16. and ever. And the four and twenty elders, that were sitting before God upon their thrones, fell on
 17. their faces, and worshipt God, saying: We thank thee, O! Lord God almighty! who art, and who wast, and who wilt be! for taking thy supreme
 18. power, and reigning. And the nations were angry, and *the time of* thy wrath is come, and the time of judging the dead, and of giving the reward to the teachers thy servants, and to the saints, and to them that reverence thy name, the small and the great; and *the time of* utterly de-
 19. stroying the destroyers of the earth. And the temple of God in heaven was opened, and the ark of the covenant in his temple was seen: and there were lightnings, and noises, and thunders, and a shaking, and a mighty hail-storm.

Ch. xii. And a wonderful sight appeared in heaven: a
 v. 1. woman clothed with the sun, and the moon *was* underneath her feet, and a crown of twelve stars
 2. upon her head: and she was with child, and crying out with the tormenting pains of labour. And another wonderful sight appeared in heaven: a huge red dragon, with seven heads and ten horns;
 and

Ch. xii. and on his heads *were* seven diadems: and his

- v. 4. tail dragged the third of the stars of heaven, and threw them upon the earth. And this dragon stood before the woman, who was going to bring forth; that, when she brought forth, he might
5. eat up her child. And she brought forth a son, who will tend all the Gentiles with a crook of iron: and her child was snatched to God and to
6. his throne. And the woman fled into the wilderness, where she hath a place prepared by God; to be supported there for a thousand, two hundred, *and* threescore days.

7. And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon
8. fought, and his angels; but prevailed not: neither
9. was their place found any more in heaven. For that great dragon, that old serpent, called the Devil and Satan, the deceiver of the whole world, was thrown down to the earth; and his angels
10. were thrown down with him. And I heard a loud voice saying in heaven: Now is the salvation and the power and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is thrown down, the accuser of them be-
11. fore our God day and night. But they have conquered him through the blood of the lamb and through the word of their testimony; neither spared they to expose their life even unto death.
12. Therefore rejoice, ye heavens, and ye dwellers in them! Alas! for the inhabitants of the earth and of the sea! for the devil is gone down unto you, full of rage, knowing that he hath but a short time.
13. And, when the dragon saw that he was thrown

Ch. xii. upon the earth, he pursued the woman, who had
 v. 14. borne the male *child*. And unto the woman were
 given two wings of the great eagle, that she might
 fly into the wilderness to her place, where she
 supporteth herself for a time and times and a half
 15. of a time, from the face of the serpent. And the
 serpent cast out of his mouth, after the woman,
 water like a torrent, that she might be carried
 16. away by the torrent. And the earth helped the
 woman, and the earth opened her mouth, and
 drank up the torrent which the dragon cast out
 17. of his mouth. And the dragon was enraged about
 the woman, and went back to make war against
 the rest of her offspring, that keep the command-
 ments of God and maintain the testimony of
 Jesus.

18.C.xiii. Then was I placed on the sand of the sea; and
 v. 1. I saw a wild beast coming up out of the sea, with
 seven heads and ten horns; and upon his horns
were ten diadems, and upon his heads a name of
 2. blasphemy. And the beast, which I saw, was like
 a leopard; and his feet *were* as *the feet* of a bear,
 and his mouth as *the* mouth of a lion: and the
 dragon gave unto him his own power and his
 3. own throne and great authority. And I saw one
 of his heads slaughtered, as it were, unto death:
 but that deadly stroke was healed. And the whole
 earth attended on the beast with admiration, and
 worshipt the dragon that had given authority to
 4. the beast; and worshipt the beast *also*; saying:
 Who *is* like unto the beast? Who is able to fight
 5. with him? And a mouth was given him uttering
 loud

Ch. xiii. loud and wicked speeches; and power was given

- v. 6. him to make war for two *and* forty months. And he opened his mouth for wicked speeches against God, to rail at his name and his tabernacle and
7. the dwellers in heaven. And he was allowed to make war against the saints, and to conquer them; and authority was given him over every tribe and
8. tongue and nation. And all the inhabitants of the earth will worship him, whose names are not written, from *the* foundation of *the* world, in the
9. book of life of the lamb that was slaughtered. Let
10. him, that hath an ear, *now* listen. Whosoever gathereth prisoners together to enslave them, *he* shall go into captivity himself: whosoever slayeth with a sword, *he* shall be slain thereby himself. Thus is the patience and the faithfulness of the saints.

11. Then I saw another wild beast coming up from the earth, with two horns like a lamb, and the
12. speech of a dragon. And he executeth all the authority of the first beast in his presence; and maketh the earth and it's inhabitants to worship the first beast, whose deadly stroke had been heal-
13. ed. And he performeth great wonders, so as to make even fire come down from heaven to the
14. earth in the sight of mankind: and he seduceth the inhabitants of the earth by these miracles, which he was allowed to shew in the presence of the beast; commanding the inhabitants of the earth to make an image for the beast, that was
15. smitten with the sword, but lived. And he was allowed to give breath to this image of the beast, that this image of the beast might give orders to execute death on those, who will not worship the
image

Ch. xiii. image of the beast. And he maketh all, the little
 v. 16. and the great, and the rich and the poor, and
 free-men and slaves, receive a mark upon the
 17. right-hand, or upon their foreheads; so that no
 one may be able to buy or sell, but he, who hath
 the mark, or the name of the beast, or the number
 18. of his name. This is wisdom. Let him, that
 hath understanding, reckon the number of the
 beast, for it is the number of a man; and his
 number is six hundred three score *and* six.

Ch. xiv. Then I lookt, and behold! the lamb was stand-
 v. 1. ing upon the mount Sion, and with him a hun-
 dred *and* forty-four thousand persons, having the
 name of his father written on their foreheads.
 2. And I heard a noise from heaven, like a noise
 of many waters, and like a noise of loud thunder;
 and I heard a sound of harpers playing on their
 3. harps, and singing as it were a new song before
 the throne and the four living creatures and the
 elders; and no one was able to learn the song,
 but the hundred *and* forty-four thousand, who
 4. were bought from the earth. These are they,
 who had not defiled themselves with women; but
 were *pure as virgins*. These accompany the lamb,
 whithersoever he goeth: these were bought from
 among men, a first-fruits unto God and the lamb:
 5. and no guile was found in their mouth; for they
 are without spot before the throne of God.
 6. And I saw another angel flying in mid-air, hav-
 ing an everlasting gospel, to preach glad tidings
 to the inhabitants of the earth, and to every na-
 7. tion and tribe and tongue and people; saying
 with

Ch. xiv. with a loud voice, Reverence God, and give him glory; for the hour of his judgement is come: and worship the maker of heaven and earth and sea and springs of waters.

8. And another angel followed, saying: Babylon, that great city, is fallen, is fallen; because she made all nations drink the poisonous wine of her fornication.
9. And a third angel followed them, saying with a loud voice: If any one worship the beast and his image, and receive *his* mark on the forehead, or on
10. the hand; then shall he drink of the bitter wine of God, of the pure wine tempered with drugs, in the cup of his indignation; and shall be tormented with fire and brimstone, before the holy angels
11. and before the lamb. And the smoke of their torment riseth up for ever and ever; so that the worshippers of the beast and of his image, and who-soever receiveth the mark of his name, have no
12. rest day or night. Here is *the* patience of the saints! Here *are* the observers of the commandments of God and the faith of Jesus!
13. Then I heard a voice from heaven saying unto me, Happy *are* the dead, who die in *the* Lord, henceforth! Even so, saith the Spirit; in resting from their labours: and their works go with them.
14. Then I lookt, and lo! a bright cloud; and *one* sitting on the cloud like a man, with a crown of gold upon his head; and in his hand a sharp
15. sickle. And another angel came forth from the temple, crying with a loud voice to him, who was sitting on the cloud; Put forth that sickle of

thine,

Ch. xiv. thine, and reap; the time of reaping is come, for
 v. 16. the harvest of the earth is ripe. Then he, who
 was sitting on the cloud, put forth his sickle to
 17. the earth, and the earth was reaped. Then another
 angel came forth from the temple in heaven
 18. with a sharp sickle also. And another angel came
 out of the altar, having power over the fire *there-*
of; and he cried out with a loud cry to him with
 the sharp sickle, saying: Put forth that sharp sickle
 of thine, and cut off the bunches of the vine of the
 19. earth; for her grapes are ripe. So the angel put
 forth his sickle to the earth, and cut off the grapes
 of the vine of the earth, and cast *them* into the
 20. great wine-press of the wrath of God. And the
 wine-press was trodden on the outside of the city;
 and blood came from the wine-press up to the
 bridles of the horses, for a thousand *and* six hun-
 dred furlongs.

Ch. xv. Then I saw another sign in heaven, great and
 v. 1. wonderful; seven angels, having the seven last
 punishments, with which the wrath of God was
 2. finished. And I saw as it were a sea of crystal,
 mingled with fire; and those, that escaped un-
 conquered by the beast and by his image and by
 his mark and by the number of his name, standing
 3. at the crystal sea, with harps of God; and they
 sing the song of Moses, God's servant, and the
 song of the lamb; saying: Great and wonderful
are thy works, O! Lord God almighty! just and
 4. true *are* thy ways, O! king of the nations. Who
 will not fear thee, O! Lord; and glorify thy
 name? Thou alone *art* holy: all the nations will

Ch. xv. come and worship thee : thy righteous appointments have displayed themselves.

5. And, after this, I lookt, and behold ! the temple of the tabernacle of the testimony in heaven was
6. opened : and the seven angels, which had the seven punishments, went forth from the temple, clothed in clean white linen, and with golden
7. girdles about their breasts. And one of the four living creatures gave to the angels seven golden phials, full of the wrath of that God, who liveth
8. for ever and ever. And the temple was filled with smoak by the glory of God and by his power. And no one was able to go into the temple, 'till the seven punishments of the seven angels were finished.

Ch. xvi. Then I heard a loud voice out of the temple,

- v. 1. saying to the seven angels : Go, and pour out those phials of the wrath of God upon the earth.
2. So the first went, and poured out his phial upon the earth : and a bad and sore ulcer came upon those men that had the mark of the beast, and upon the worshippers of his image.
3. And the second angel poured out his phial upon the sea, which became like the blood of a dead animal ; so that every living creature in the sea perisht.
4. And the third angel poured out his phial upon the rivers and upon the springs of the waters ;
5. and they became blood. Then I heard the angel of the waters say : O ! Lord, who art, and who wast ; thou art righteous and holy in these punishments.
6. Because they shed *the* blood of saints and teachers,

Ch. xvi. teachers, thou hast given them also blood to drink ;

v. 7. for they deserve *it*. And I heard another from the altar say : Even so, O ! Lord God almighty ! true and righteous *are* thy judgements.

8. And the fourth angel poured out his phial upon the sun ; and he was empowered to burn man-

9. kind with fire. So mankind were burned with a great heat : and they reviled the name of that God, who hath power over these punishments ; and they repented not, to give him glory.

10. And the fifth angel poured out his phial upon the throne of the beast ; whose kingdom was

11. darkened *thereby* : and they kept biting their tongues with torment, and reviled the God of heaven because of the torment of these ulcers : but repented not of their works.

12. And the sixth angel poured out his phial upon that great river, the Euphrates ; and it's water was dried up, that the way of the kings from the

13. rising of the sun might be ready. And I saw, out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false

14. teacher, three unclean spirits like frogs : for they *are* spirits of dæmons, shewing signs, and going forth to the kings of the earth and of the whole world, to gather them together for *the* battle of

15. that great day of God almighty. Behold ! my coming is as a thief *cometh*. Happy *is* he, who watcheth and keepeth his garments, that he walk

16. not naked, and expose his shame. And *the spirits* gathered *the kings* together at a place called in Hebrew Armageddon.

17. And the seventh angel poured out his phial in
the

Ch. xvi. the air ; and a loud voice came out from the temple in heaven, from the throne, saying : It is done !

18. And there were noises, and thunders, and lightnings, and a great shaking : so great *and* mighty a shaking, as that, never was since mankind were
19. upon the earth. The great city went into three parts, and the cities of the Gentiles fell down ; and Babylon the great was remembered before God, to have given her the cup of the bitter wine of his
20. indignation. And every island disappeared, and
21. no mountains could be discovered. And a great storm of hail-stones above a hundred weight fell from heaven on mankind : but they reviled God for this punishment of the hail ; because the punishment thereof is very heavy.

Ch. xvii. Then one of the seven angels, which had the

- v. 1. seven phials, came and spake unto me, saying, Come hither ; I will shew thee the punishment of that great harlot, who sitteth upon those many
2. waters ; with whom the kings of the earth have committed whoredom, and with the wine of whose whoredom the inhabitants of the earth
3. have been drunken. And he carried me away in *the* spirit to a wilderness : and I saw upon a scarlet-coloured wild beast, full of reviling names, with seven heads and ten horns, a woman sitting ;
4. and this woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, with a golden cup in her hand, full of *the* abominations and impurity of her whoredom :
5. and on her forehead *was* her name written ; Mystery, Babylon the great, the mother of the whore-

C. xvii. doms and the abominations of the earth. And I

- v. 6. saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus; and I wondered at this sight with a great astonishment.
7. And the angel said unto me: Why art thou astonished? I will tell thee this mystery of the woman, and of the beast with seven heads and ten horns,
8. that carrieth her. *The* beast, which thou seest, was, but is not; and is about to come out of the bottomless deep, and to go into destruction: and those inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will wonder at seeing that the beast was, but is not, and yet will soon come.
9. To this let the mind *attend*, that hath wisdom. The seven heads are seven mountains, on which
10. the woman sitteth; and they are seven kings: five are fallen, one is, the other is not yet come; and, when he doth come, must continue but a little
11. *while*. And the beast, which was, but is not, is himself both an eighth and one of the seven, and
12. is going to destruction. And the ten horns, which thou sawest, are ten kings, who have not yet received a kingdom, but will receive power, as
13. kings, for one hour with the beast. These have one purpose, and share their power and authority
14. with the beast. These will make war against the lamb, and the lamb will conquer them, for he is lord of lords and king of kings; and his party
15. *are* called and chosen and faithful. And *the angel* said unto me: The waters which thou sawest, where the harlot sitteth, are people and multitudes
16. and nations and tongues. And the ten horns, which
thou

- C. xvii. thou sawest, upon the beast, will hate the harlot, and will make her desolate and naked, and will
17. eat her flesh, and burn her up with fire. For God inclined their hearts to execute his purpose, and to execute the same purpose, and to give their own kingdom to the beast, 'till the words of God
 18. be accomplished. And the woman, whom thou sawest, is that great city, which hath rule over the kings of the earth.

C. xviii. And, after these *things*, I saw an angel coming

- v. 1. down from heaven, with great authority ; and the
2. earth was enlightened with his brightness: and he cried mightily with a loud voice, saying: Babylon the great is fallen, is fallen ; and is become a dwelling of dæmons ; and a place, where every unclean spirit, and every unclean and hateful bird, has
3. his station: because she hath given all nations *some* of the poisonous wine of her whoredom to drink: and the kings of the earth committed whoredom with her, and the merchants of the earth grew rich from the gains of her wantonness.
4. And I heard another voice from heaven, saying: Come ye out of her, my people ! lest ye join in her
5. sins, and receive her punishments ; for her sins have accompanied *her* unto heaven, and God hath
6. kept in mind her iniquities. Render unto her as she also rendered unto you ; yea, give her double, according to her works: mix her a double *portion*
7. in that cup, which she mixt *for you*. According to her pomp and luxuries, give her torment and sorrow: for she faith in her heart, I sit a queen,
8. and shall be no widow, and see no sorrow. There-

- C. xviii. fore in one day these punishments will come upon her, pestilence and sorrow and famine, and she will be burned up with fire: for the Lord God,
9. who passeth sentence on her, is mighty. And the kings of the earth, who shared in her whoredoms and luxuries, will weep over her and beat themselves in sorrow, when they see the smoke of
 10. her burning; standing afar off because of the terror of her torment, *and* saying: Alas! alas!
 11. for that great city Babylon, that mighty city! in one hour thy punishment is come. And the merchants of the earth weep and mourn over her; for no one buyeth their merchandise any more;
 12. merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and every sweet-smelling wood, and every ivory vessel, and every vessel of the most precious stone, and of brass and iron and marble,
 13. and cinnamon, and perfumes, and mixed ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and carriages, and *the* bodies and lives of
 14. men. And the fruits, the desire of thy soul, are gone from thee; and all those delicacies and that finery are gone from thee, and thou wilt find
 15. them no more. The merchants, that grew rich by her, will stand afar off because of the terror of her torment; weeping and mourning, and saying:
 16. Alas! alas! for this great city, which clad herself in fine linen and purple and scarlet, and was adorned with gold and precious stones and pearls! because in one moment all this great
 17. wealth was laid waste. And every pilot, and all

C. xviii. the company in ships, and sailors, and such as live

- v. 18. by the sea, stood at a distance ; and, as they saw the smoke of her burning, were crying out, What
 19. *city was* like this great city ? And they cast dust upon their heads, weeping, and mourning, and crying out, Alas ! alas ! for this great city ! from whose wealth all, that have vessels on the sea, grew rich : for in one moment she was laid desolate.
 20. Rejoice over her, O ! heavens, and ye holy apostles and teachers ! for your sufferings from her
 21. hath God punished. And a mighty angel took up a stone like a huge mill-stone, and threw *it* into the sea, saying : With such violence will Babylon, that great city, be thrown down ; and be
 22. found no more. And a sound of harpers and musicians and pipers and trumpeters shall be heard in thee no longer ; and no artist of any kind shall be found in thee hereafter ; and a sound
 23. of a mill shall no more be heard ; nor a light of a lamp again shine in thee ; nor a voice of a bridegroom and a bride be heard in thee any more : for thy merchants were the nobles of the earth, *and* with thy bewitching arts seduced all the na-
 24. tions. And in her was found *the* blood of teachers and saints, and of all, who had been slain upon the earth.

C. xix. And, after these *things*, I heard as it were a loud

- v. 1. voice of a great multitude in heaven, saying : Give ye praise unto Jehovah ! The salvation, and the glory and the honour, and the power, *be* unto *the*
 2. Lord our God ! for his judgements *are* true and righteous ; because he hath punished that great

- Ch. xix. harlot, who corrupted the earth with her fornication, and *he* hath required vengeance at her hand for the blood of his servants. And they said a second time : Give ye praise unto Jehovah ! for her smoke goeth up for ever and ever. And the four and twenty elders, and the four living creatures, fell down and worshipt God, who was sitting on the throne, saying : Amen ! Give ye praise unto Jehovah ! And a voice came out of the throne, saying : Praise our God, all ye his servants ! and ye, who reverence him, both small and great. And I heard as it were a noise of a great multitude, and as a noise of many waters, and as a noise of mighty thunders, saying : Give ye praise unto Jehovah ! for the Lord God almighty reigneth.
7. Let us rejoice and be exceedingly glad, and give to him the glory : for the marriage of the lamb is come, and his wife hath made herself ready : and fine linen, clean and white, is given her to clothe herself *therewith* ; for this linen is the righteous actions of the saints. And *the angel* saith unto me : Write ; Happy they, who have been invited to the wedding-supper of the lamb ! Then he saith unto me : These are the true words of God. And I fell down before his feet to worship him ; but he saith unto me, Take care *that thou do not this* : I am *but* thy fellow-servant and *one* of thy brethren, who keep the testimony of Jesus. Worship God : for the spirit of this prophecy is the testimony of Jesus.
11. Then I saw heaven opened ; and lo ! a white horse, and the name of his rider *was* Faithful and True ; and he will judge and make war in justice.
- And

Ch. xix. And his eyes *were* like a flame of fire, and on his
 v. 12. head *were* many diadems: and he had a name
 13. written, which no one knoweth but himself; and
 he was clothed with a garment dipped in blood;
 14. and his name is, The word of God. And the armies
 of heaven, clothed in fine linen, white and
 15. clean, were following him on white horses. And
 out of his mouth issueth a sharp two-edged sword,
 that he may smite therewith the nations: for he
 himself will tend them with a crook of iron; and
 he himself treadeth the press of the bitter wine of
 16. the indignation of God almighty. And he hath
 upon his rayment, and upon his thigh, this name
 written: King of kings, and Lord of lords.
 17. And I saw one angel standing in the sun; and
 he cried out with a loud voice to all the birds,
 that were flying in mid-air: Come hither, and
 gather yourselves together unto the supper of the
 18. great God; that ye may eat *the* flesh of kings, and
the flesh of captains, and *the* flesh of horses and of
 their riders, and *the* flesh of all free-men and
 19. slaves, both small and great. And I saw the beast
 and the kings of the earth and their armies gathered
 together to make war upon the rider of
 20. that horse, and *upon* his army. And the beast was
 seized, and with him the false prophet, who shewed
 before him those wonders by which he seduced
 them, who had received the mark of the beast,
 and the worshippers of his image: *and* both were
 cast alive into the lake of fire burning with brim-
 21. stone. And the rest were slain by the rider of
 the horse with the sword, which issued from his

Ch. xix. mouth: and all those birds filled themselves with their flesh.

Ch. xx. Then I saw an angel coming down from heaven,

- v. 1. with the key of the bottomless deep and a great
2. chain in his hand: and he laid hold on the dragon, that old serpent, the devil and Satan; and
3. bound him for a thousand years, and cast him into the bottomless deep, and shut him up, and set a seal over him; that he might lead the nations astray no more, 'till the thousand years were ended; and after that he must be loosed for a
4. short time. And I saw thrones, to the sitters on which judgement was given; and *I saw* the souls of them, who had been slain for the testimony of Jesus and for the word of God, and who worshipt not the beast nor his image, and received not the mark upon their foreheads and upon their hand; and they came to life, and reigned with Christ
5. that thousand years. But the rest of the dead came not again to life, 'till that thousand years
6. was ended. This *is* the first resurrection. Happy and holy *is* he, who hath a share in this first resurrection! Over them the second death hath no power; but they will be priests of God and of Christ, and will reign with him for a thousand
7. years. And, when that thousand years is ended,
8. Satan will be loosed from his prison, and will go forth to seduce the nations in the four corners of the earth, Gog and Magog; to assemble them for battle: whose number *is* as the sand of the sea.
9. And they went up to the breadth of the earth,
and

Ch. xx. and furrounded the camp of the saints, and the beloved city ; but a fire came down from God out
 10. of heaven, and ate them up. And the devil, their seducer, was thrown into the lake of fire and brimstone, to the beast and the false prophet ; and they will be tormented day and night for ever and ever.

11. Then I saw a large bright throne, and *one* sitting on it, before whose face the earth and the heaven fled away ; and their place was no more found.
12. And I saw the dead, small and great, standing before God : and books were laid open ; and another book was opened, which is *the book* of life : and the dead were judged by the writings in those
13. books according to their works. And the sea gave up her dead ; and Death and the Grave gave up their dead *also* : and each was judged
14. according to his works. And Death and the
15. Grave were thrown into the lake of fire. This is the second death. And, whosoever was not found written in the book of life, *he* was thrown into the lake of fire.

Ch. xxi. And I saw a new heaven and a new earth : for
 v. 1. the first heaven and the first earth had passed
 2. away ; and the sea was no more. And I John saw the holy city, a new Jerusalem, coming down from God out of heaven, prepared, like a
 3. bride adorned for her husband. And I heard a loud voice from heaven, saying : Behold ! *this is* the tabernacle of God with mankind ; and he will dwell with them, and they will be his people, and God himself will be with them *as* their own
 God.

Ch.xxi. God. And God will wipe away every tear from

- v. 4. their eyes ; and Death will be no more : neither will mourning, nor crying out with pain, be here-
5. after : for the first things are passed away. Then he, who was sitting on the throne, said : Behold ! I am making all things new. And he saith unto me : Write ; for these words are true and faithful.
6. Then he said unto me : *It* is accomplished ! I am the first and the last, *the* beginning and *the* end. To the thirsty will I give water from the spring
7. of life, without price. The conqueror shall inherit all *things* ; and I will be his God, and he shall be
8. my son. But *the* wicked, and unfaithful, and abominable, and murderers, and whoremongers, and poisoners, and worshippers of images, and all deceitful persons, *will have* their portion in the lake of fire burning with brimstone. This is *the* second death.
9. Then one of the seven angels, who had the seven phials full of these seven last punishments, came unto me, and said : Come hither ; I will shew
10. thee the bride, the lamb's wife. And he carried me away in *the* spirit to a great and high mountain ; and shewed me the great city, the holy Jerusalem, coming down from God out of hea-
11. ven, with the brightness of God ; (now that, which gave it light, was like a stone most preci-
12. ous, like a jasper-stone clear as crystal) and having a great and high wall with twelve gates ; and, at these gates, twelve angels ; and the names of the twelve tribes of the children of Israel *were* written
13. on *the* gates : on *the* east, three gates ; on *the* north, three gates ; on *the* south, three gates ; on *the* west,

Ch. xxi. west, three gates. And the wall of the city had

v. 14. twelve foundations, and on them *were the* names

15. of the twelve apostles of the lamb. And he, who was talking with me, had a golden rod to measure the city, and the gates, and the wall

16. thereof. And the city is a square, the length of it being equal to the breadth. So he measured the city with the rod, twelve thousand furlongs: the length and the breadth and the height of it

17. are equal. Then he measured the wall, one hundred and forty-four cubits, *after the* size of a man,

18. that is, an angel. And the building of the wall was jasper; and the city *was* pure gold, clear like

19. glass. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20. the fifth, a sardonyx; the sixth, a sardine; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprase; the eleventh, a hyacinth; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls; each of the gates was a single pearl: and the street of the

22. city *was* pure gold, like transparent glass. But I saw no temple therein; for the Lord God al-

23. mighty is it's temple, and the lamb. And the city hath no need of the sun, nor of the moon, to shine therein: for the glory of God enlighteneth

24. it, and the lamb *is* it's lamp. And the nations of the saved will walk in it's light; and the kings of the earth will bring their glory and honour

25. into it. And the gates thereof shall not be shut

26. at all by day: for no night will be there. And the

Ch. xxi. the glory and the honour of the nations will be
 v. 27. brought into it: and no defilement and abomination and lye shall come at all therein; but they only, who have been written in the book of life of the lamb.

C. xxii. Then he shewed me a pure river of living
 v. 1. water, bright as crystal, coming out of the throne
 2. of God and of the lamb. Between the street of *the city* and the river, *which flowed all round, was a tree of life, bearing twelve fruits, and yielding it's fruit every month: and the leaves of this tree are*
 3. to heal the nations. And nothing vile shall be *in the city* any more; but the throne of God and of
 4. the lamb shall be there; and his servants shall pay him a religious service, and behold his face;
 5. and his name *shall be* upon their foreheads. And no night shall be there; neither have they need of a lamp or *the* light of the sun, for the Lord God enlighteneth them; and they will reign for ever and ever.

6. Then he said unto me: These words *are* faithful and true; and the Lord God of the holy prophets hath sent his messenger to shew his servants *the things*, which must shortly come to pass.

7. Behold! I am coming quickly. Happy *is* he, who keepeth the words of the prophecy of this book!

8. And I John saw and heard these *things*: and, when I heard and saw *them*, I fell down to worship at the feet of the messenger who was shewing me these *things*. But he saith unto me: Take care not *to do this*; for I am *but* thy fellow-servant,
 and

C. xxii. and *one* of thy brethren the prophets, and of those
 v. 10. who keep the words of this book. Worship God.

Then he saith unto me : Seal not up the words
 of the prophecy of this book : for the time is

11. near. Let the unjust be unjust still ; and let the
 filthy be filthy still ; and let the righteous be
 righteous still ; and let the holy be holy still.

12. And lo ! I am coming quickly, and my reward *is*
 with me, to render unto each according as his

13. work shall be. I am the alpha and the omega,
the beginning and *the* end, the first and the last.

14. Happy *are* they, who perform his command-
 ments ! that they may have the privilege of the
 tree of life, and may go by the gates into the city.

15. But without *are* the dogs, and the poisoners, and
 the whoremongers, and the murderers, and the
 worshippers of images, and every lover and maker
 of a lye.

16. I Jesus have sent this messenger of mine to de-
 clare these things unto the churches. I am the
 root and the offspring of David ; the bright morn-
 ing-star.

17. And the spirit and the bride say, Come ! and
 let him that heareth *this*, say, Come ! and let the
 thirsty, who chooseth, come, and receive the wa-

18. ter of life, without price. Now I declare at the
 same time to every hearer of the words of the
 prophecy of this book, If any one shall add to
 these *things*, God will lay on him the punish-

19. ments written in this book. And, if any one
 shall take away from the words of this book of
 prophecy, God will take away his portion from
 that

C. xxii. that tree of life and out of that holy city, which
v. 20. are written of in this book. He, who is declaring these things, saith: I am indeed coming quickly.

Amen: Come! Lord Jesus!

21. The favour of our Lord Jesus Christ *be* with you all! Amen.

NOTES

ON

THE ACTS.

CHAP. i. ver. 2. I follow the construction of the *Syriac* and *Æthiopic* versions; which seems to me most natural and obvious.

V. 7. *those seasons of time, or the exact time*: χρόνους η καιρούς: the same, I apprehend, as χρόνους καιρών, or καιρους χρόνων: and equivalent to the translation which I have given.

V. 10. Several of the ancient versions thus correct the first clauses of this verse: *And, while they were looking stedfastly, as he was going towards heaven.* It is not material.

V. 14. I omit και τη δειξει in conformity to some MSS. and the *Syriac*, *Æthiopic*, *Coptic* and *Vulgate* versions; whose concurring testimony is always with me of very great weight.

V. 16. *brethren*: ανδρες αδελφοι: as ανδρες Γαλιλαιoi in ver. 11. are *Galileans*, and ανδρες πολιται are *citizens*, &c.

V. 18. This and the following verse are undoubtedly the words of the historian, explanatory of *Peter's* speech to the *Christian* world at large: for this circumstance must have been too well known to that company to require any mention of it by *Peter*. And upon this passage I have particularly spoken in my *Silva Critica*, parts ii. v. and *Evidences of Christianity*, remark xxxi.

V. 20.

V. 20. *the book* : βιβλῳ : properly a *book* ; because the *Psalms* were divided into various portions or *volumes* : see Heb. x. 7.

V. 25. *this service of an apostleship* : της διακονίας ταύτης καὶ ἀποστόλης : a *hendyades*, after the manner of those writers : see v. 17. Rom. i. 5. and note John x. 36.

left : παρέβη : the word implies merely a *change of place* in this use. Our translation is quite *wrong* : see 2 John, Ep. 9.

Ch. ii. v. 1. Or—*And, when the fiftieth day after the passover was come.*

V. 3. *distributing themselves* : διαμεριζομεναι : viz.—*dispersing themselves* towards each person in the room ; as the *Coptic* translator understood the word : and it is a much more elegant and proper sense.

V. 6. *upon this noise* : γενομένης της φωνῆς ταύτης : for the *wind* seems to have been heard by the passengers in the street ; and the wonder, of their speaking these languages, by degrees brought many others together : for I look upon the ὅτι to give the reason of their coming in crouds, and συνεχυθη to be a sort of *hendyades*, as I have expressed it. So the *Arabic* translator appears to have understood the passage.

V. 21. The phrase επικαλεσθαι το ὄνομα Κυρίου· *to call upon one's-self the name of the Lord*—is in very many instances a *Hebrew* phrase for a *religious man*—one, who acknowledges the being and providence of God—one dedicated to his service : see Deut. xxviii. 10. 1 Kings viii. 43. Psalm lxxix. 6. Acts xv. 17. James ii. 7.

will be preserved : σωθησεται : see Matt. xxiv. 13.

V. 23. *when ye had mocked* : προπαίζαντες. We are much indebted to the *Arabic* translator for preserving to us this excellent and genuine reading, instead of that insufferable word προπηγάντες. This *ridicule* was a circumstance by no means to be omitted : see Matt. xx. 19. Mark x. 34. Heb. xi. 63. And the ἀνομῶν—the *ungodly men*—are the *Romans*, called often

often so by the *evangelists* : ἁμαρτωλῶν : strangers to the *Jewish law*, as 1 Cor. ix. 21.

V. 24. On the *metaphors* of this verse, see my *Sil. Crit.* ii. sect. xcix.

V. 25. *concerning* : εἰς : as *προς* is often used : see Heb. i. 7. and *δια παντος* : i. e. *τοπου*, I apprehend.

V. 26. *body* : *σαρξ* : see note on John vi. 51.

V. 30. The words—το κατὰ σάρκα ἀναστήσειν τὸν Χριστόν—are a manifest forgery, which absurdly anticipates and destroys the reasoning of the apostle ; and are disowned by many MSS. with all the ancient versions but the *Arabic*.

would set : καθίσαι : or *should sit* : it may be either.

V. 33. The old translators understood δεξιὰ as ἐν δεξιᾷ : and very properly in my opinion : see Rom. viii. 34. &c.

V. 39. *your furthestmost posterity* : τοῖς εἰς μακρὰν : this meaning is, I think, undeniable : for I know no other sense, in which *Peter* at present could make this declaration. The same phrase indeed occurs in Eph. ii. 17. and is intended to signify *the Gentiles* ; but the subsequent history x. 34. will not allow that interpretation here.

V. 41. I look upon *ατμενος* to be an *interpolation*, because the sense, which it is intended to convey, is comprehended in the scriptural use of *ἀποδεχομαι* and *ἀποδοχῇ* : a peculiarity not observed by some injudicious scribe ; who had discernment to see what the scope of the passage required, but not learning enough to discover the completeness of the *phraseology*. The *Coptic*, *Vulgate*, and *Æthiopic* versions do not own the word.

V. 42. *of bread* : τοῦ ἄρτου : literally *the loaf* : viz. the *eucharistical loaf*, thus spoken of in terms of *emphasis* and *distinction*.

V. 43. In the *Vulgate* and *Coptic* versions this verse ends with a clause similar to the first. I have no doubt but the words—ἐγένετο δὲ παρὰ ψυχῇ φόβος—should follow the clause, which it now precedes, as the *consequence* of these miracles. I have modelled my translation accordingly.

V. 46. *at home* : κατ' οἶκον : in *private*, in opposition to their devotions in the *temple*.

V. 47. I follow the old translation here, though I doubt it's suitability to the scope of the passage. I should prefer the following, equally agreeable to the original : *Praising God, with thankfulness, before all the people.*

—And I see no way so good of disposing of—ἐπὶ το αὐτο— as connecting it with προσετιθεῖ, as the *Coptic* translator has done. As for the omission of—τῇ ἐκκλησίᾳ—that seems to have arisen from the inability of the scribes to reconcile these phrases together in the same clause.

Ch. iii. v. 11. The words, which I have here omitted, are not found in any of the ancient versions, except the *Arabic*.

V. 12. *ability* : ἐξουσία : this is the reading of the *Syriac* and *Vulgate*, and appears to me preferable to the other.

V. 15. *author* : ἀρχηγόν. We have no word in our language equivalent to this in its various acceptations. It means here, one, who *first* in his own person exhibited an earnest of *immortality*—τῆς ζωῆς. The notion is otherwise expressed in 1 Cor. xv. 20.

V. 20. *of old appointed* : προεχειρισμενον : which is the reading of various MSS. and of the *Syriac* and *Arabic* versions : and this sentiment was calculated to ingratiate the *Jews*.

V. 22. *listen to*, or *obey* : ἀκουσέθε : the *future* is here again used for the *imperative* : a common idiom of speech in these and other authors, as I have remarked before.

V. 25. I look upon *Mr. Markland's* most ingenious alteration of προφητειῶν for προφητῶν to be undeniably the genuine reading ; very early expelled from the text by scribes not aware of this elegant *oriental phraseology* : though it be not authorized by any MS. or version hitherto examined. See the note in my *Commentary* on Matt. v. 9. .

V. 26. *appointed* : ἀναστήσας : I render thus merely to avoid ambiguity : see v. 22.

Ch. iv. v. 9. *welfare* : ευεργεσια. I look upon the following clause—εν τινι ουτος σεσωσθαι—to be explanatory of this word, and to fix it's meaning. See also *Bp. Pearce*.

V. 13. *common men* : ιδιωται : i. e.—*privati*—*è plebe*; and, by consequence, generally *unlearned*.

V. 16. The *Syriac* and *Coptic* translators read the words φανερον and γνωσθον mutually transposed : which I follow, as the original position of them.

V. 31. *that doctrine* : τον λογον : viz. the *resurrection* : see v. 2. 20. 29. 33.

V. 32. *regarded* : ελεγε : see the note in *Musgrave's Euripides*, Hippol. 882.

V. 33. *great favour* : χαρις μεγαλη : viz. from the *people*, in consequence of their efficacious testimony to the resurrection of Jesus : see ii. 47. Nor does γαρ in the next verse make any *inference* : and so the *Syriac*, *Æthiopic*, and *Arabic* translators.

Ch. v. v. 8. *for no more* : τοσουτου. Thus *Euripides Hippol.* 814. τοσουτου ισμεν * *we know thus much and no more*.

V. 12. I have ventured to transpose the first clause of this verse without any other authority, than the manifest exigence of the passage, which is hereby rendered plain and regular. And all the perplexity occasioned by the 13th verse is most happily removed by adopting the reading of the *Æthiopic* translator, who often has preserved genuine words, corrupted in all our MSS. το δε λοιπον, ουδεις ετολμα κωλυσαι (*Castell* in his *Lexicon* thinks κολαζειν) αυτους. And the τω Κυριω in v. 14. undoubtedly belongs to πιστευοντες. All this passage has occasioned much difficulty to the best *commentators*, who have attempted in vain to make it easy and intelligible.

V. 17. *spite and envy* : ζηλου : I could not otherwise give the full sense of the original in plain language.

V. 20. Instead of ταυτης, the *Æthiopic*, *Syriac*, and *Coptic* versions have ταυτα : and very properly in my opinion, as the former reading is altogether inadmissible.

V. 24. Some MSS. and the *Coptic*, *Æthiopic*, and *Syriac* versions omit the words ὁ τε ἱερεὺς.

V. 30. I understand ηγειρεν here in the sense of ἀναστήσει in iii. 22. and 26. which sense I could not otherwise express. See also xiii. 22. Matt. iii. 9. John vii. 52. and elsewhere.

V. 31. I look upon τη δεξια here, and ii. 33. to be for εν τη δεξια: see Psalm lxi. 2. LXX.

V. 33. they kept gnashing their teeth: διεπριοντο: or were exceedingly enraged: but there seems more beauty in preserving the figure, conformably to the genius of the original writers.

V. 34. to stay: ποιησαι: this seems the easiest construction of the language: see xv. 22. James iv. 13.

V. 35. I follow the construction of the *Syriac* and *Arabic* versions.

V. 36. The *Arabic*, *Æthiopic*, and *Syriac* translators seem to have read—τινα ἑαυτον μεγαλν: but the *adjective* is by no means necessary to the sense, though convenient to the composition; which is more inharmonious and disjointed without that addition, than agrees with the taste of so good a writer. Theoc. xi. fin.

Δηλον ὅτ' εν τα γα κήγων τις φαινομαι ημες.

See viii. 9.

V. 38. I have translated here as if the last clause were a *hendyades*, as vii. 10. but I am inclined to think, that the passage stood originally thus: εαν η εξ ανθρωπων η βουλη αυτη, το εργον τουτο καταλυθησεται.

Ch. vi. v. 3. I think ἁγιου an interpolation: and so the *Coptic* version. Compare Exod. xxviii. 3. If. xi. 2. Ephes. i. 17. and other places.

V. 7. I follow the reading of the *Syriac* version here, as it gives a sense much more suitable to the passage and to probability: see Matt. iv. 25.

V. 10. The *Arabic*, *Coptic*, and *Syriac* translators read—ἐλαλει εν αυτω: and I follow this reading: see Matt. x. 20.

Ch. vii. v. 20. *very beautiful, or exceedingly comely* : αἰεὶς τῷ θεῷ : see my *Silva Critica*, part ii. p. 51. Exod. ii. 2. and Heb. xi. 23.

V. 24. *overpowered* : καταπονουμένη : see Lucian de Gymn. sub fin. Diod. Sic. xiii. 55. Theoph. Char. 8. fin.

V. 29. *this matter* : τῷ λόγῳ τούτῳ : viz. of the murder of the *Ægyptian*, being known and noticed.

V. 42. *gave them up again* : ἐστρέψε καὶ παρέδωκεν : a well known *Hebrew* idiom ; as in xv. 16. where see the note.

V. 43. *Rephan* : so some MSS. and the *eastern* versions. It is the *Coptic* name of *Saturn* : see Kircher's Prod. Copt. p. 147.

V. 55. *a divine brightness* : δόξαν θεοῦ : see note on Luke ii. 9. And ἐστώτα—like other words of *posture* on many occasions, as I have elsewhere remarked, is simply equivalent to *οὐτα* : compare ii. 34. with Rom. viii. 34. Eph. i. 20.

V. 57. I had conjectured κραξάντος to be the true reading, and find that others had preceded me in this. As the alteration is so consonant to the spirit of the passage, and is authorised by one MS. I have not scrupled to adopt it. Compare John i. 15. vii. 28. 37. where, as in other places, the same expression is similarly employed.

V. 59. *appealing to them* : επικαλούμενον. Our *evangelist* would have offended grossly against the rules of *grammar*, had he left the *verb* in this sense without it's *substantive* ; and the propriety of composition requires some *substantive*, that has just preceded, which can be no other than the actors of this tragedy. And this well agrees with vv. 56 and 57. The *Æthiopic* translator renders : *And Stephen CRIED OUT and said,*

Ch. viii. v. 1. *only* : μόνον. This addition is found in the *Syriac* and *Arabic* versions.

V. 6. *from hearing the nature of his doctrine* : ἐν τῷ ἀκοῦει αὐτον. I saw, that the tenour of the passage required this reading ; and, upon consulting the ancient versions, was con-

vinced, that the *Syriac* and *Æthiopic* translators so understood the place. The *Coptic* and *Vulgate* acknowledge no pronoun at all after the verb; dissatisfied, I suppose, with αὐτους.

V. 10. I have rather given the purport of the last clause, than the literal translation of it; because this *idiomatic* substitution of the *abstract* for the *concrete*, as *grammarians* express themselves, neither furnishes a clear sense, nor is so suitable to the genius of our language. The *Messiah*, I presume, is intended by this description; whom the *Samaritans*, as well as the *Jews*, were expecting: see John iv. 25.

V. 20. The former part of this verse is one of those formularies, which ought not to be rigorously translated: like many amongst ourselves, where the original meaning is quite lost sight of. And I connect the next clause with what follows. See *Bowyer*.

V. 22. *this deceitfulness*: ἡ ἐπινοία: viz. in joining thyself to us with such sordid and fraudulent intentions. So the *Syriac* ܠܬܝܬܝܢܢܐ. Δεὼν γήρασας, καὶ μὴ δυναμένους διαρκεσαι αὐτῷ εἰς τροφήν, ἐγγὺ δι' ΕΠΙΝΟΙΑΣ τι πράξαι: *Æf. Fab.* i. ed. Oxon. 1698.

V. 26. I have followed the example of the *Syriac* and *Æthiopic* versions in disposing of the words αὕτη ἐστὶν ἐρημος; which, however, have much the appearance of interpolation from the margin.

V. 32. *the butcher*: τοῦ κειροντος: this, in my opinion, is the meaning both of this word and the *Hebrew* term in Is. liii. 7. because the notion of *shearing* neither suits a *lamb* nor the uniformity and application of the passage, See Nahum i. 12, and my *Silva Critica*, i. p. 43.

Ch. ix. v. 5. The *Vulgate*, *Coptic*, and *Æthiopic* versions make no mention of κυριος, and, I think, very properly.

a good: κεντρα: see our translation at Judges iii. 31. and elsewhere.

V. 8. The *Vulgate*, *Æthiopic*, and *Syriac* read μὲν. The *Coptic* is doubtful.

VV. 11 and 12. I have run the construction of these verses together, as the *Syriac* translator has done.

V. 14. *that call themselves by thy name* : τους επικαλουμενους το ονομα σου : see note on ii. 21. viz. that profess themselves to be thy disciples, or otherwise distinguish themselves as thy followers : for the term *Christian* was not yet current : see xi. 26. at least in the world at large, though it might have been used before that time by themselves among each other. —The *Arabic* version agrees with mine.

V. 16. Upon this verse, see *Mr. Markland's* excellent note in *Bowyer*. But *ev* is often omitted by all writers : and it is plain to me also, that the *Æthiopic* translator read no αυτον in his copy.

V. 20. All the ancient versions, except the *Arabic*, read *Jesus* here instead of *Christ* : and no man can doubt the truth of this reading, who attends to the passage. And this instance among many others, when such numbers of MSS. are erroneous, proves the great value of these versions.

V. 21. Judging from the manner of these writers, I had conjectured ιδου for ωδε : and, on consulting the *Syriac*, I find him expressing both words ; whom I follow here.

V. 22. Here, as in v. 20. *Saul's* own words, in my opinion, are quoted. This is altogether in the spirited manner of our historian : see my *Silva Critica*, i. p. 22.

was gaining confidence : ενεδυναμουτο : see v. 27.

V. 31. *peace* : ειρηνην : not merely *rest* from persecution, but *prosperity* and *success* : for this is the scriptural meaning of the word *peace*.

V. 31. The phrase—οικοδομουμεναι και πορευομεναι—is that sort of *Hebrew idiom*, which is found in Gen. viii. 5. and noticed somewhere above.

the support : τη παρακλησει : ος patronage, ος encouragement : see the note on John xiv. 16.

V. 36. I have left out the impertinent explanation in this verse, because, even if no interpolation, it must be either ridiculous or unintelligible in a translation.

V. 41. Literally, *in* our own idiom: "Then he gave her a hand."

Ch. x. v. 14. The *Æthiopic* version takes no notice of the words *η ακαθαρτον*: and, as they are probably an interpolation from v. 28. or a marginal note, and in any case of no service, I have followed the example.

I have no better opinion of the authenticity of this clause in ch. xi. v. 8. compare v. 9. of the same *chapter*. These marginal explications were very liable in process of time to usurp a station in the text.

V. 17. The *Cambridge* MS. reads: *ὡς δὲ ἐν ἑαυτῷ ἐγένετο*—which leads to the true sense of the passage: though the *verb* is not necessary, if we thus point the passage: *ὡς δὲ, ἐν ἑαυτῷ, διηπορεῖ*—.

V. 21. The ancient versions unanimously omit the words—*τοὺς ἀπεσταλμένους ἀπο τοῦ Κορνηλίου πρὸς αὐτόν*.

V. 30. *white*: *λαμπρὰ*. So *Polybius*, p. 578. ed. Casaub. *Ἡξίου τῆς ἐνανν αὐτῷ ΛΑΜΠΡΑΝ εὐθεὶς ἐτοιμασαι· τούτο γὰρ ἐθὺς ἐστὶ τοῖς τὰς ἀρχαῖς μεταπορευομένοις*. So *Perfius* v. 176.

Jus habet ille sui, palpo quem ducit hiantem

CRETATA AMBITIO?

V. 36. I have given no more than a liberal translation of this verse, which has hitherto appeared so clumsy and perplexed, according to a new turn, highly agreeable to the manner of our elegant author. It is the same, whether we understand *κυριος* as *ιδιος*—*BELONGING to all*; or as *ἐξουσιαστικός*—*extending it's EFFICACY and AUTHORITY to all*.—And I have endeavoured to exhibit the construction of the whole passage in a form easy and intelligible to the *English* reader.

V. 37. Both the *Syriac* and *Arabic* translators introduce this verse with some *conjunction*.

V. 47. I have given this verse according to what appears to me the most natural construction; which the original equally well admits.

Ch. xi. 5. *strings* : *αρχαίς* : the word has the same meaning in Diod. Sic. p. 32. ed. Rhodom. though unnoticed by the *lexicons*.

Ch. xii. v. 7. *awakened* : *ηγείρε* : see v. 6.

V. 19. *to be carried away for execution* : *απαχθῆναι* : or *to prison* : see *Silv. Crit.* ii. p. 131. on the place : but the former meaning seems preferable here. Two annotators in *Bowyer* acquit themselves most miserably upon this verse.

V. 19. The proper construction of this place is as follows : *και, κατελθων απο της Ιουδαίας, εις την Καισαρειαν διετριβεν* : where *εις* is used for *εν*, as in a hundred passages besides : which makes *Mr. Markland's* hesitation and difficulties on this occasion so much to be wondered at.

Ch. xiii. v. 8. These interpretations, of one *oriental* word by another, it is impossible to represent justly in a modern translation. See *Castell's Lexicon* in *דוש* ; though his explanation may be doubted.

V. 10. *making crooked* : *διαστρεφον* : exactly contrary to the conduct of the *baptist* and our saviour, Matt. iii. 3. Luke iii. 5.

V. 12. *this doctrine* : *τη διδαχῃ* : the thing itself inaccurately put, through brevity, for it's concomitant effects.

I follow the common reading, because it makes no alteration in the sense of the passage : but I believe the original text to have stood thus, according to the *Syriac* and *Æthiopic* versions : — *ἐπιστεύσεν, ἐκπλησσομενος, τη διδαχῃ του Κυριου*.

V. 18. *fed* : *ετροφορορησεν* : see my *Silva Critica*, i. p. 108 : and so the margin of some *English* bibles.

V. 24. *appearance* : *εισοδου* : viz. his *entrance* on his public ministry.

V. 25. This seems to me best without an interrogation. The reading of the *Alexandrine* MS. is very good and elegant ; *τι με* : see *Silva Critica*, part ii. p. 22. on Matt. xii. 6.

V. 28.

V. 28. I had conjectured *εἰποντα*, referring it to *Pilate* : and I found afterwards that *Bishop Pearce* had fallen upon the same emendation. But it is unnecessary : for *cause* is put for *just cause* : compare xxiii. 29.

V. 29. *cross* : *ξύλου* : literally—*a piece of wood* : and so v. 30. x. 39.

V. 32. *by sending* : *ἀνασθίνας* : literally—*by raising up* : in the same sense as v. 23. vii. 37. iii. 26. where see the note. But this translation would be ambiguous, and confound this argument with another distinct from it, which immediately follows. The *mission* and *resurrection* of *Christ* are separately mentioned, and reasoned upon.

V. 36. *life* : *γενεα* : and this seems to be the meaning of the word in viii. 33. also : like *γενεσις*, Matt. i. 1.

V. 39. I have given this variation from the original for the sake of perspicuity, by a greater uniformity of construction.

V. 41. *hide yourselves* : *ἀφανισθε* : through *astonishment* and *shame* : see Luke xxiv. 31. Matt. vi. 16.

V. 42. The readings of this passage are very various, and I once thought differently of it from my present opinion. But I forbear a long *critical* disquisition here, and shall content myself with observing, that the *τα εθνη* mean *Gentile profelytes to Judaism*, spoken of under the denomination of *worshippers of Jehovah*—*οἱ φοβούμενοι τον θεον* : v. 16. and x. 2. and of *devout profelytes*—*των σεβομενων προσηλυτων*—below, v. 43. The want of this discovery gave rise probably to the omission of *τα εθνη* in some versions and MSS. and to the difficulty of the passage in the eyes of the commentators. Hence also arose the interpolation of the impertinent words *των Ιουδαιων*, unnoticed by the *Syriac*, *Æthiopic*, *Coptic*, and *Vulgate* versions.

V. 46. I look upon the phrase—*αξιους κρινετε ιαυτους*—to be exactly the same as *αξιουντε ιαυτους* : and have translated accordingly.

V. 48. *glorifying God* : *εδοξαζον τον θεον* : so the *Syriac* and

and *Æthiopic* versions read the passage; and they preserve more genuine readings, that seem to have been long supplanted, than any other: the former, I presume, from it's *antiquity*, and the latter both from *that* cause and it's exemption from *meddling correctors* and the contagion of other versions, through the singularity of the language.

I have given the last clause, as, I apprehend, the writer in my situation would himself have represented it; but the *Jews* always express themselves as men, who attributed all events to the *immediate agency* of the deity. I esteem—ὅσοι παν τεταγμενοι—equivalent to ὅσοι εταξαν εαυτους, or αξιους εκριναν εαυτους—as in ver. 46. Compare xx. 13. 1 Cor. xvi. 15. 1 Tim. i. 16.

Ch. xiv. v. 10. The *Syriac* version adds: *I command thee, in the name of the Lord Jesus Christ, to stand upright on thy feet*: but I am now inclined not to think this addition genuine, as it is not acknowledged by the other ancient versions, and particularly the *Æthiopic*. The *Coptic*, on this and some other occasions, has been wrongfully pressed into this service by those, I suppose, who were unacquainted with that language; and the testimony of that translator to this addition is quoted with great unanimity by *Wetstein*, *Griesbach*, and *Dr. Owen*.

And in the last clause I follow a reading of the MSS. whether *αηλατο* or *εηλλετο*, which is countenanced by some of the ancient versions, and gives a much more striking and probable turn to the passage.

V. 13. *the guardian-god of the city*: του οντος προ της πολεως: see *Silva Critica*, i. p. 88. though his statue might be placed at the entrance of the city: from which practice, I suppose, the expression itself was derived.

V. 17. *good cheer*: ευφροσυνης: see the note on Luke xii. 9.

Ch. xv. v. 1. *ye circumcise yourselves*: περιτεμνησθε: this seems

seems more proper language to *adults*. We should say familiarly : *Except ye get yourselves circumcised*.

V. 2. *differed in opinion* : διασεως. So *Lysias* in *Orat. Funeb.* Στασιαζουσης της Ἑλλάδος ὅτινι χρη τροπῶ τοὺς ἐπιοντας αἰωνασθαι. And *Ælian*. var. hist. ii. 34. Ω βελτιστοι, τι διασίζετε καὶ διαφερεσθε ὑπερ ὀλιγῶν ἡμερῶν ; see also below xxiii. 7.

V. 3. *sent* : προπεμφθεντες : or *commissioned*, or *deputed* : so I understand the word with the *Syriac*, *Arabic*, and *Æthiopic* translators, rather than in the sense of *deducti*, with our version and the *Vulgate*. The *Coptic* admits of either interpretation. It is probable, however, that the true reading is ἐκπεμφθεντες : see xiii. 4. to which the *Æthiopic* version agrees in both places, and the *Arabic*.

V. 4. *were received with approbation* : ἀπεδεχθησαν : see the note on Luke xii. 40.

by their means : μετ' αὐτῶν : i. e. cum illis—illorum ope ; as God's instruments : so xiv. 27.

V. 5. Upon this verse, see *Silv. Crit.* i. p. 21. I since observe the same discovery in the margin of some of our *English Testaments*.

V. 7. *made choice of us* : ἐν ἡμῖν ἐξελεξάτο : concerning this *Hebrew phraseology*, see *Masclaf's Hebrew Grammar*, i. p. 328. Not all, even of the *eastern* translators, perceived this peculiarity. Τινὰς seems to be understood.

V. 11. *these men* : οἱ ἐκεῖνοι : that is, I apprehend, *Paul* and *Barnabas* ; whose conduct and opinions *Peter* was patronising. I can make nothing of the passage, by a clear construction, in any other way.—I now see, that *Dr. Owen* also proposes this interpretation.

V. 14. *some time ago* : πρῶτον : this alludes to the ἀφ' ἡμερῶν ἀρχαίων of *Peter* in v. 7.

for his name : ἐπὶ τῷ ὀνόματι αὐτοῦ : viz. to be called after himself, like the *Jews*, the PEOPLE OF GOD : see 1 Pet. ii. 10. and note above on ii. 21.—Or, without ἐπὶ, as the

the *Syriac* translator seems to have read: or without the phrase altogether, as the *Æthiopic*.

V. 16. *again*: ἀναστροφή: this is a *Hebrew idiom*, for παλιν: see Psalm lxxvii. 41. Gen. xxvi. 18. and the other versions there: Joshua v. 2. and the *Syriac*: Eccles. ix. 11.

V. 17. *who are called by my name*: ἐφ' οὓς ἐπικεκλήται τὸ ὄνομα μου ἐπ' αὐτοὺς: i. e.—who are my *creation* and my *children* in reality as well as the *Jews*. But the LXX's version seems by no means to represent the prophet's meaning, and the original *Hebrew* may require correction: for the scope of the context leads to this sense: *and all the Gentiles, that they MAY BE CALLED BY MY NAME*.

V. 19. *improper trouble*: παρενοχλεῖν: see my *Silva Critica*, i. p. 108.

V. 20. *the sacrifices to idols*: τῶν αἰσθημάτων τῶν εἰδωλῶν: so the *oriental* versions, and the *lexicographers*: see *Wetstein* and v. 29.

V. 27. *with them*: καὶ αὐτοὺς: either thus, or μετ' αὐτῶν is to be supplied, as the *Syriac*.

V. 30. *went away*: ἀπολυθέντες: and not *dismissed*, as our version renders the word: so iv. 23. It is an equivalent expression to that in Luke xii. 36. See note on Matt. ix. 15.

V. 31. *encouragement*: παρακλήσει: see v. 10. and note ix. 31.

V. 34. I do not see sufficient reason for omitting this verse. The *Vulgate* and *Coptic* retain it; and, I doubt not, the *Æthiopic* also, though one word in him has been corrupted.

V. 36. ἡμῶν is omitted by the *Vulgate*, *Syriac*, and *Coptic* versions.

C. xvi. iv. 2. *about Lystra*: ἐν Λυστραῖς: this word, I apprehend, means the town *Lystra* and it's *environs*; as xiv. 8. otherwise called in xiv. 6. Λυστράν καὶ τὴν περιχωρὸν.

V. 6. *that part of Asia*: viz. the *lesser*, or *proconsular*,
3 Asia:

Asia : τη Ασια : this, I apprehend, is the meaning in the N.T. when the *article* accompanies the word ; though the passage may not always require this distinction. See ii. 9. xix. 10.

V. 7. *the spirit of Jesus* : το πνεῦμα του Ιησού : this is the reading not only of the *Vulgate*, but of the *Syriac*, *Æthiopic*, and *Coptic* versions, whose united authority is to me irresistible. The reader may see something to this purpose in my *Enquiry into the Opinions of the first Christian Writers concerning Jesus*, p. 36. and 220.

V. 10. *God* : ὁ Θεός : this is the reading of the *Vulgate*, *Coptic*, and *Æthiopic* versions.

V. 13. *the city-gate* : της πυλης της πολως : this is the reading of the *Syriac* ; the *Coptic* and *Vulgate* have της πυλης : from whose MSS. the similarity of the two words had probably driven *one* : and this might be the case very early with other MSS.

was usually made : ενομιζετο ειναι : viz. in a house erected for that purpose : see Luke vi. 12. I now prefer this acceptance to the sense, adopted by some of the versions, of falling in with a building and supposing it intended for that purpose ; for the apostles had been at *Philippi* some days, and seem to have gone out deliberately on the *sabbath* to this spot.

V. 19. *this hope* : ἡ ἐλπις : viz. *the spirit*, as the *Syriac* and *Coptic* translators rightly understood the passage. And hence *Junius's* conjecture of ἐξελιπε, for ἐξηλθε, becomes altogether needless. Those translators seem to have read—ἐξηλθεν ἐξ αὐτης.

I follow that most valuable of versions, the *Æthiopic*, in omitting ἐπι τους αρχοντας. The critics in *Bowyer* most erroneously assert, that the *Syriac* and *Arabic* interpreters also omit the words.

V. 30. *to be safe* : ινα σωθω : viz. to avoid punishment for what has befallen the prisoners and the prison : not doubting, but those men, who had occasioned such extraordinary

events, could deliver him from the power of his superiours. This is beyond all doubt the sense of the passage, though *Paul* in his reply uses the words in a more extensive signification: a practice common in these writings.

V. 31. *all*: πᾶς: so the *Æthiopic*.

Ch. xvii. v. 3. *proving thereby*: παρατιθεμενος: see *Toup* in *Suid. voc. Τηλεφος*.

V. 5. *moved with envy and vexation*: ζηλωσαντες: the full meaning of this word in the original cannot be adequately represented by a single term: see note on v. 17. of this book.

V. 18. We should say, in familiar phrase: *What would this prate-a-pace be at?* On this verse, see *Silv. Crit. part. ii. sect. cvi.*

V. 19. *Mr. Toup* has convinced me, that the *negative adverb* has been lost before δυναμεθα. See that very learned critic in *Suid. voc. σπερμολογος*.

V. 22. *much, or rather, given to religious worship*: δεισι-δαιμονεσιτερους: this power of the *comparative degree* is well known to *scholars*: and I render *religious worship* rather than *superstition*, because we cannot suppose, that a man of *Paul's* address and good sense would begin with a censure of those hearers, whom he wisht to conciliate.

V. 23. *deities*: σεβασματα: so 2 *Thess. ii. 4.* including their *temples, altars, shrines*, and whatever related to their public worship.

among other things: και: this is the power of that *conjunction* on such occasions.

V. 25. I once thought this verse to be directed against *image-worship*; but I now prefer the sense given in the present translation, in allusion to their *sacrifices, stately temples, and costly images and offerings*.

The *Syriac* and *Æthiopic* versions take no notice of και τα παντα: if any thing must be retained, to which I incline, I prefer the reading of the *Arabic*, κατα παντα.

V. 26. *one blood, or man*: for so we might render, whether

ther we read *αἵματος*, (see note on xx. 28.) or omit it with *Æth. Vulg. and Copt.* and supply *ανθρωπου* from *ανθρωπων*.

V. 27. All the ancient translators but the *Arabic* have *τον Θεον* *God*.

V. 30. I have given that sense, which appears to me most correspondent both with the *scope* and *phraseology* of the *context*. Let the learned judge of it's propriety. Some of the ancient translators seem to me to have had the same notion of the passage.

V. 31. The words here inserted—*of whose appointment*—are necessary to prevent ambiguity: for, without them, it would not have been clear, to which of the preceding propositions this assertion ought to be directed—the *settled day*—the *just judgement*—or the *appointed judge*.

V. 32. *began to laugh*: *εχλευαζον*: or, as we should say, to *ridicule*; as a most extravagant doctrine. But the word *ridicule* is not sufficiently vernacular. Or *kept laughing*: implying *continuance*.

Ch. xviii. vv. 5 and 6. This passage has much puzzled the *critics* and *commentators*. The translation, which I have given, is perfectly agreeable to the original: though, at the beginning of ver. 6. I read *δη* instead of *δε*, as the *Syriac* translator appears to have done. I leave *ἐκτιναξαμενος*, as I found it, though I am partly inclined to think it means here—*throwing off* his garment: which exhibits a striking image of the conduct of the apostle: “As I *throw off* this *cloak*, so I *relinquish* all further concern with you.” See xiii. 51.—And yet—*shaking his upper garment*—in anger: as xxii. 23.

The *Syriac* connects—*απο του νυν*—as I have done. This disposition gives a degree of abruptness to the periods, more suitable to an angry man.

VV. 9 and 10. I have distributed the clauses in their natural order for the sake of perspicuity.

in this very city : εν τη πολει ταυτη : viz. where thou hast met with so much *opposition* and ill usage.

V. 11. The words εν αυτοις seem to have been transposed from the place, where I have reinstated them ; whether truly or not, is of little moment, as some word is wanting in the former clause, and is differently supplied in the ancient versions.

V. 13. *our people* : τους ανθρωπους : i. e. the *Jews* ; see the note in my *Commentary* on Matt. x. 17.

V. 14. I insert, with the *Syriac*, η before πονηρον : nor is it either worth while or, perhaps, practicable to point out the exact difference of the words here used.

V. 15. I read λογων with the *Arabic* version.

V. 17. *them* : τουτων : viz. the *Greeks* : these he connived at, though he interfered between the apostle and the *Jews*.—But, in truth, I am inclined to approve what seems to have been the reading of the *Arabic* translator : Και ουδενι τουτων του Γαλλιωνος εμελεν : *and none of these cared for Gallio* : because he had declared his determination not to interfere with their religious differences.

V. 18. *left* : αποταξαμενος : literally—*detacht himself from* : see v. 21.

V. 19. The early introduction of the clause—καμεινους κατελιπεν αυτου—which would naturally have come at the end of ver. 21. has induced the *Syriac* to omit it as spurious. But it is inserted preparatory to what is related from ver. 24. &c. after the author had proceeded in his narrative concerning *Paul*.

V. 24. *well-informed* : λογιος : or *eloquent* : see *Wetstein* ; but the former meaning seems to me more pertinent. We should say—a *sensible and intelligent person* : a man of words or reasons.

V. 25. I once thought, with the critics in *Bowyer*, that the *negative* had been lost from this verse, as from xvii. 19. but the turn, which I have now given to the passage, seems to escape all difficulty.

V. 27. *to receive courteously* : ἀποδεξασθαι : see the note on Luke viii. 40.

by his gift : διὰ τῆς χάριτος : literally—*by this gift* :—meaning his *well-informed mind*, mentioned above, ver. 25.

Ch. xix. v. 5. The *Vulgate*, *Coptic*, and *Æthiopic* versions take no notice of Χριστον, and properly, in my opinion.

V. 9. *doctrine* : ὁδον : this, I think, is preferable for the sake of perspicuity, when the word is not accompanied by Κυριον or Θεον : and perhaps, in our language, when it is. So the *Æthiopic*.

V. 19. *magicians* : τῶν τα περιεργα πραξαντων : see my *Sil. Crit.* part ii. on this place : sect. cix.

V. 20. *Three* of the ancient versions have Θεον, and not Κυριον.

V. 33. It is no easy matter to adjust the true reading of this passage : but I will attempt to point it out on some future occasion.

V. 37. The word ἱεροσυλους seems to bear in this place a more loose and general signification, like the *Latin* corresponding word *sacrilegus*.

V. 40. I follow *Mr. Markland's* statement of the text : οὐδε δυνασομεθα αποδουναι λογον περι της συστροφης ταυτης : which is the reading of the *Æthiopic* and *Arabic* versions.

Ch. xx. v. 4. The *Vulgate*, *Æthiopic*, and *Coptic* versions agree in omitting the words αχει της Ασιας.

I have inserted the words of *Lyfira* upon the authority of the *Syriac* version : and they seem wanting to complete the uniformity of the passage.

V. 22. I have given what appears to me the clear sense of the phrase δεδεμενος τῷ πνευματι : but I should have adopted the ingenious idea of *Dr. Mangey*, if these words in his sense had not unsuitably anticipated the following verse. Perhaps, says the *Doctōr*, *In my mind already bound* : prefiging his imprisonment.

V. 23.

V. 23. I follow the reading of the best ancient versions, the *Syriac*, *Coptic*, and *Æthiopic*.

V. 26. Our translators supposed the phrase of our historian to be equivalent to *μαρτυρομαι υμας*: which is a very different thing. See Eur. Med. 22. 619. and *Suidas* and *Hesychius* in voce.—And all the old translations, but the *Vulgate*, end this verse with *υμων*.

V. 28. *take care to feed or tend*: *προσέχετε ποιμαίνειν*: I judge this to be the true construction. So Eur. Iph. Taur. 113. Ὅρα δέμας κἀθελαι. See Matt. vi. 1. Prov. iv. 1. LXX.

the church of God: *τὴν ἐκκλησίαν τοῦ θεοῦ*: I have altered my opinion of this passage, and have determined for this reading from the same considerations, that would have influenced me in the case of any indifferent and uncontroverted text. It is the reading of the *Æthiopic* version, whose authority is with me irresistible on this occasion: see note xvi. 7. and most unjustifiable is this assertion of *Griesbach*, *Æthiops habet vocabulum quo semper utitur, sive θεός in Græcâ veritate legatur, sive κυριός: neutri igitur lectioni favet*: which is infamously false. On the contrary, as far as my recollection will carry me, this translator NEVER employs the word here introduced, but to signify the SUPREME GOD ALONE. See *Castell's Lexicon* in the word *בְּהָר*. This was my first inducement to retain this reading. My next was, the variation between the *Syriac* and *Coptic* versions; the former of which has *the church of the MESSIAH*; and the latter, *the church of the LORD*: and this want of uniformity excites in me a strong suspicion of interpolation in consequence of the peculiar sentiments of the translators, or the authors of those MSS. which they followed.

his own son: *τοῦ ἰδίου αἵματος*: literally *his own blood*: but, as this expression could answer no good purpose, and would unavoidably lead those unacquainted with the *phraseology* of these languages into erroneous doctrines and impious conceptions of the deity, I could not justify myself in employing it in this place. So *blood* is used for *man* in xvii. 26. and Matt. xxvii. 4. So *Homer* Il. Z. 211.

ΤΑΥΤΗΣ ΤΟΙ ΓΕΝΕΣ ΤΕ ΚΑΙ ΑΙΜΑΤΟΣ ΕΥΧΟΜΑΙ ΕΙΝΑΙ.

'ΑΙΜΑ σοφου Φοιβοιο, και ευπαλαμοιο Κυρηνης :

Says *Nonnus* D. lib. v. p. 152. And the *scholiast* on *Eur.* *Orest.* 1239. says : 'ΑΙΜΑ δε οἱ ΠΑΙΔΕΣ, γενος οἱ ἀδελφοι, συγγενεια οἱ γαμβροι. And *Virgil* *Æn.* vi. 836.

Projice tela manu, SANGUIS MEUS !

See farther *Davies* on *Cicero* de finn. i. 10. note 2. This is well known, and supplies the most easy and obvious interpretation of this most disputed passage. See also *Mr. Henley's* note in the *appendix* to *Bowyer's Criticisms*, who first excited in my mind the notion of this acceptation, and to whom therefore the entire applause, justly due to this excellent solution of so great a difficulty, ought in all reason to be given. If no passage of the N. T. quite parallel can be found, we should recollect, that *Luke* is an elegant writer, and does not confine himself to the narrow limits of *Hebrew phraseology*, as might be shewn by many instances.

V. 31. The ancient versions agree in adding ὕμνον at the conclusion of the verse.

V. 34. I do but follow several critics in connecting πάντα with ὑπηρετησαν.

V. 35. Several of the old translators read τὸν λόγον instead of τῶν λόγων.

Ch. xxi. v. 4. The τοὺς in the original before μαθηταίς must either be a mistake for τινάς, or ought to be omitted altogether.

kept, or *were*, *telling* : ἐλεγον. The *Syriac* translator gives the force of this tense by rendering, *Were telling him every day*.

V. 7. On this verse, see *Mr. Markland* in *Bowyer*.

V. 20. All the old versions, but the *Arabic*, are unanimous in reading Θεον instead of Κυριον.

V. 21. The words of the law are found in the *Syriac* and *Æthiopic* versions ; and, whether genuine or not, are better inserted in a translation. Or we might render with a shorter supplement : *Nor to walk in our customs*.

V. 22.

V. 22. *what then is to be done?* τι οὖν ἐστί; see *Mr. Markland's* note in *Bowyer*. So also *Athenæus*, vi. p. 266. Τι οὖν ἐστί; ἀνδρα σε δεῖ γενεσθαι καλον κ' ἡγαθον.

V. 38. *ruffians*: σικαριων: equivalent, if I mistake not, to ληστων: *murderers*, or *cut-throats*: see note on *Matt. xxvi. 55*.

Ch. xxii. v. 9. I am inclined to omit the words—καὶ ἐμφοβοὶ ἐγενοντο—which appear to have been inserted with a view to the following clause, seemingly contradictory to the former narrative of this transaction in ix. 7.—So also the *Vulgate*, *Syriac*, and *Coptic* versions.

understood not: οὐκ ἤκουσαν: or *heard not distinctly*: as the word frequently signifies in scripture. It seemed to them a confused sound.

V. 11. *the excessive brightness of that light*—της δόξης τοῦ φωτός ἐκείνου: see the note on *Luke ii. 9*.

V. 14. *hath specially chosen thee for himself*: προεχειρισάτο σε: i. e. I apprehend, προ τῶν ἄλλων.

V. 16. All the ancient versions, except the *Arabic*, agree in reading το ὄνομα αὐτοῦ.—And for a justification of the translation here, see note ii. 21. The same meaning should have been given by the interpreters to *Ep. Clem. ad Cor. scđt. 58*. See also *Gen. xlviii. 16*. *If, iv. 1. LXX*.

V. 20. *gladly consenting*: συνευδοκων: viz.—*was well pleased like the rest*.

V. 25. All the old translators read προτετειναν.

V. 26. Several of the ancient versions omit ὅρα: but I retain it, with the *Æthiopic*.

V. 29. The *Arabic* translator was aware of the inconsistency of the present reading of this verse with what follows, and reads, ὅτι ἦν αὐτῷ δεδωμενος: as if the text had once stood ὅτι ἦν αὐτῷ δεδεμενος. I had thought the difficulty might be removed by supposing the phrase to be *elliptical*, as thus: *because he had bound him for scourging*: but I now prefer the omission of the clause altogether, upon the authority of the *Æthiopic*

version and the exigence of the context. Many interpolations of marginal notes, still undetected, deform, I am persuaded, the pages of the N. T.

Ch. xxiii. v. 5. *I did not consider* : or : *I was not aware* : ουκ ηδειν : viz. I spake rashly and without consideration.

V. 6. ελπιδος και αναστασεως—is evidently a *hendyades*.

V. 8. *both these* : τα αμφοτερα : viz. *spiritual beings and a resurrection*.

V. 27. *the soldiers* : το στρατευματι : more exactly—the *army*, or *the garrison*.

Ch. xxiv. v. 3. On this place, see my *Silva Critica*, part ii. sect. cxii. I have given what appears to me the most easy representation of the original.

V. 7. *violence* : βιας : this word seems connected best with the former *verb* : but I am inclined to think that it means here—*force*, or *number of men*.

V. 11. *now thou must know* : δυναμενου σου γινωαι : the original seems to be well represented by this *vernacular* form of speech ; which is conformable also to several of the old versions.

V. 16. As the sense of this verse is perfectly clear, I shall not dwell now upon the *phraseology* ; which is liable to some exception.

Ch. xxv. v. 6. The reading, which I here follow, is that of all the ancient versions, but the *Arabic*. The *Vulgate*, moreover, inserts the *negative* before πλειους.

V. 7. *the Jews of Jerusalem* : οι απο Ιεροσολυμων Ιουδαιοι : see Matt. xv. 1. and note on Luke ix. 38.

V. 11. *I should not think much* : ου παραιτουμαι : we should say in modern *phraseology*—*I would not deprecate death*.

V. 12. I disapprove, with *Mr. Markland*, of the *interrogation* in the reply of *Festus*.

V. 24. *crying out again and again* : ἐπιβόωντες : i. e. *vehementèr et continuò clamantes*. Thus Hom. Il. N. 460.

—αὖτις γὰρ Πριάμῳ ἐπεμνήνιε δῖω :

where the *scholiast* says : ΕΠΕΜΗΝΙΕ, ΕΠΙΜΟΝΩΣ ὠρυγέτο.

Ch. xxvi. v. 3. The word ἐπισταμενος, retained in our *English* version, is acknowledged by none of the ancient translators, but the *Syriac*.

V V. 3. and 4. I have endeavoured, with a strict fidelity to the original, to give a clearer translation of these *two* verses.

V. 11. *the name of Jesus* : these words, which the context evidently requires, are happily preserved in the *Syriac* and *Æthiopic* versions. The *Arabic* has only *him*—viz.—*Jesus*.

V. 23. *salvation* : φως : so it seems better to render here, as there is no other word to suit the figure of *light* in the sentence. Thus *Homer* Il. Z. 6.

----- φως δ' ἑταροισιν ἔθηκεν :

Φως, χαράν, ΣΩΤΗΡΙΑΝ : *schol.* ibidem : and *Euripides*, *Orest.* 243. where the *scholiast* interprets in the same manner. See *Merrick's* note on *Tryphiodorus*, ver. 416.

Ch. xxvii. v. 14. *against them* : κατ' αὐτῆς : literally—*against it* : viz.—the *purpose*, just mentioned : but this would not have been so clear in a translation. Or, perhaps, “*against the ship*.”

V. 17. I have occasionally inserted a word or two to make more plain the technical brevity of the original.

V. 19. *the lading* : τὴν σκευὴν : having thrown away before *vessels* and *furniture* and other articles of less value.

V. 21. I have no doubt but the first clause of this verse ought to be connected with the foregoing, as a reason of their imminent danger, when they were unable to make way, nor knew how to steer. This was probably a *corn-vessel* (see *Markland* in *Bowyer* on ver. 2.) and most of her lading had been thrown over-board : ver. 19. and it is probable, that the

passengers had been reduced to a small allowance. Besides, *τοτε* is an indication of a fresh sentence.

V. 33. I always esteemed the words—*μηδεν προσλαβόμενοι*—to be an impertinent interpolation: and I find, that the *Syriac* and *Æthiopic* translators take no notice of them.

V. 39. *to save*: *εκσωσαι*: this is the reading of the *Coptic* and *Æthiopic* versions, and a happy conjecture also of *Mr. Markland's*. It appears to me genuine.

Ch. xxviii. v. 16. *where he pleased*: *καθ' ἑαυτον*: this seems to me the meaning of the phrase in this place; and so it was understood by the *Syriac* and *Æthiopic* translators. But the words have been unfortunately omitted in the text.

V. 25. *concerning*: *προς*: so Heb. i. 7. 8. and many other passages of these writings.

NOTES

ON THE

EPISTLE TO THE ROMANS.

CHAP. i. ver. 1. *called to be an apostle*: κλητος αποστολος: more exactly—a *called apostle*; in contradistinction to those *chosen* by our Lord upon earth, John vi. 70. and to one appointed by *lot*, Acts i. 26.

the gospel of God: ευαγγελιον θεου: more properly—a *divine message of good tidings*:—or—*glorious good tidings*.

V. 4. *a son of God*: υιου θεου: viz. *a divine character—a teacher divinely commissioned*: and for the sake of perspicuity, which it is not possible to preserve on some occasions by a literal exhibition of the disjointed and numerous clauses of *eastern phraseology*, I have connected δυναμει and αναστασεως together.

V. 5. χαριν και αποστολην is evidently a *hendyades*. So *Horace*, Od. iv. 8. 14. *spiritus et vita*, for *spiritus vitæ*: to produce no more instances of a common form of speech in the best authors. We might render—*By whom I was graciously appointed an apostle*.—And I have ventured to give a freer translation of this verse, to avoid obscurity.

V. 7. I prefer θεου in the connection, which I have given it, as more conformable to other passages.

V. 9. I omit παντοτε with the *Æthiopic* version and other authorities; and adopt what appears to me a preferable construction, in conformity with several of the old translators.

V. 16. All the old versions but the *Arabic* omit του Χριστου : a *divine*, or *extraordinary*, power : δυναμις Θεου : or—*mightily effectual*. This idiom of speech has been observed more than once before, and will frequently occur again : so 2 Cor. x. 4. and below ver. 18.

V. 17. It is impossible to convey the sense of the original in this, and an infinity of other places, by any thing like a *literal* translation : and, therefore, I declare once for all, that, whilst I am faithful to my author's sense, I shall principally aim at the first object of all writing, *perspicuity* ; and shall express myself, with all possible simplicity, as I suppose the *apostle* himself would have delivered his meaning in my situation and in our language. How can the *poor*, or *unlearned*, have the gospel preached to them, if we keep the scriptures locked up in a *phraseology*, which is all but nonsensical in a modern tongue, and wants an interpreter almost as much as the original itself ? The term *justification*, which is *Latin*, no two unlearned men would explain alike : *pardon* every body understands.

In the turn, which I have given to the words εκ πιστεως εις πισθιν, (though there is some difficulty in the reading) I follow the *Æthiopic* version.

V. 18. *hinder* : κατεχοντων. I greatly prefer this sense of the word in it's present connection : and so some of the old versions.—And αληθειαν here stands for δικαιοσυνην : as, *conversely*, Luke xvi. 9. see the note there.—“ Men, who, by their immoral conduct against their better knowledge, oppose and retard the general reformation of mankind.”

V. 19. The *negative* ου, which has been swallowed up by the last syllable of Θεου, is admirably preserved by the *Æthiopic* translator ; and gives very great improvement to the clearness and reasoning of the whole passage.

V. 25. and not : παρα : viz. to the exclusion of. The *Jews* might occasionally associate *idolatry* with the worship of the *true God* ; but the *Gentiles*, of whom the apostle is treating,
were,

were, generally speaking, altogether idolaters. See on this phrase *Silv. Crit.* part v. sect. ccxiii.

V. 27. *sin* : *πλаныς* : literally *error* : that is, their *deviation* from God and virtue.

V. 29. The introduction of *πορνεία* in this place seems unreasonable; and is omitted by the *Coptic* and *Æthiopic* versions.

extortion : *πλεονεξία* : the word means in general—a *desire of advantage to another's loss*.

V. 30. *haters of God* : *θεοστυγεις* : a general term for—*vile reprobates—enemies to God and goodness*. Or we may take it the other way, for—*execrable fellows—pests of society—dis hominibusque odiosi*.

injurious : *ὕβρις* : viz. of an *insolence* that carries them to *assault* : *ὕβρις*, or *personal injury*.

V. 31. *morose* : *συννεβητους* : with whom there can be no *harmony* or *friendly connection*.

Ch. ii. v. 1. *the other* : *τον ἑτερον* : viz. *the Gentile*.

V. 2. *without distinction* : *κατα ἀληθειαν* : or *according to truth and justice* : viz. upon *Jew* as well as *Gentile*.

V. 7. *incorruption* : *αφθαρσιαν* : so our translators frequently render in 1 Cor. xv. and I see no reason for abandoning a distinction of words, which is preserved in the original.

V. 8. The *Æthiopic* translator very properly understands *ἀληθεια* here to be the same as *δικαιοσυνη* : see note i. 18.

ἐξ ἐριθείας is equivalent to *ερεθιστικοί* : and so several of the old translators. I have mentioned this *idiom* before.

I have adapted *ἀδικία* here to *ἀληθεια* for the sake of uniformity, and for variety; adhering to the *principle* here, as the *effect* is mentioned in ver. 9. Our author's repetitions occasion great difficulties to a translator.

V. 12. *without scruple* : *ανομως* : as we should say—*without judge or jury*. I can allow no other sense to these clauses; and the *phraseology* comes under that description, so common with our author, which I have endeavoured to illustrate in *Silva Critica*, part ii. on Mat. xxvi. 29. sect. lxxxiii.—Both parts

of this verse refer equally to *Jew* and *Gentile*. According to the common translation and acceptation of the passage, the words should have been *ανομοι ἡμαρτον*. Besides, who are they, that have no law, no *moral rule* of life? see ver. 14, 15. Acts xiv. 17.

As there seems no other way of disposing of the 16th verse, I have immediately connected it with this, to avoid obscurity and a long *parenthesis*.

V. 13. *any, or a law*: του νομου: literally—*this law*, written or unwritten, of which I am speaking.

V. 15. *the efficacy*: το εργον: *the power—the effect—the operation*.

V. 18. I look upon τα διαφέροντα εκ του νομου—to be a peculiarity of phrase for—τα διαφέροντα του νομου: so Psalm cxvii. 18. LXX. Αποκαλυψον τους οφθαλμους μου, και κατανοησω τα θαυμασια εκ του νομου σου.—Yet, if any one shall prefer the other construction, of connecting εκ του νομου with καταρχουμενος, he has the authority of the best *Greek* authors. So *Lycophron* for instance ver. 1252.

Την ὑπερον βρωθεισαν ΕΞ οπαωνων.

V. 27. I once connected, with several of the ancient versions, εκ φυσικης and τελουσα: I now prefer the other construction.

And upon this verse, see my *Silva Critica*, i. p. 123. though I since incline to regard the phrase as a *hendyades*,

Ch. iii. v. 2. *were confirmed by proof*: επισηνευσαν: so Gen. xlii. 20. LXX. 1 Tim. iii. 16.

V. 5. These words of the objector—κατα ανθρωπων λεγω—are evidently intended as a qualifying apology for the freedom of the argument.

V. 16. *straightness*: συντρυμμα: or a *squeezing together*: see Matt. vii. 14.

V. 22. Either εις παντας, or επι παντας, is an interpolation: and so several of the ancient versions.

V. 24. *deliverance*: απολυτρωσις: this is the meaning of the word in abundance of places throughout the version of the

LXX,

LXX, without any notion of an *equivalent price*, or *purchase*, literally paid; so that to bring proof to this purpose were useless to the unlearned reader, and an insult to the learned.

V. 25. *a mercy-feat*: ἰλασθηριον: because God *spake* his will by him to all mankind, as he *spake* before to the *Jews* from the *mercy-feat*: see Exod. xxv. 22.

I omit the first—εἰς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ—with the Syriac translator: one is probably an interpolation: *probably*, I say, for our author is exceedingly verbose upon this subject.

V. 26. *mercy*: δικαιοσύνης: by which he *acquits* the culprit, and treats him as if he were *righteous*. See on Matt. vi. 1.

gracious, or *kind*: δικαιον: I prefer this, as it comes so near the preceding word: or it may mean *righteous*, by performing his engagements: see iii. 4. 21.

V. 30. For the phrase περιτομὴν ἐκ πίστεως—see note Luke xi. 13.—and τῆς πίστεως—is *this*, or *the same*, *faith*.

after faith; or *upon faith*: ἐκ πίστεως: as in the case of *Abraham*, and such *Jews* as may think an adherence to the law still necessary.

Ch. iv. v. 10. *to him*: αὐτῷ: this is the proper reading of the Syriac and Arabic versions.

V. 11. The Syriac and *Æthiopic* insert καὶ after περιτομῆς.

V. 20. *giving up his opinion*: δους δοξαν: this appears to me the natural and proper sense of the phrase here: *resigning all supposition unto God*: viz. having no *opinion* on the subject, but leaving it all to God.

V. 23. The *Æthiopic* version takes no notice of the words—ὅτι ἐλογισθῇ αὐτῷ: and they are at least unnecessary.

Ch. v. v. 2. *that kindness*, or *favour*: τὴν χάριν: viz. *forgiveness* under the gospel.

V. 5. *will not disappoint*: οὐ καταισχυνεῖ: literally—*will not shame* us, by betraying our confidence, and thus exposing us to *derision*: so John ii. 28. and elsewhere.

V. 7. Upon this verse, see *Silva Critica*, part i. p. 43.

V. 10. Several of the ancient versions have—ποσῶ πολλοῦ—
which

which gives a degree of spirit to this repetition, which would otherwise be less acceptable.

V. 15. That *οἱ πολλοὶ* is equivalent to *παντες* in these *epistles*, every body knows; and that this usage of the phrase is common to other authors. The doubtful may be referred to the introductory lines of *Aristotle's Rhetoric*.

V. 16. I follow the reading of the *Vulgate*, *Syriac*, and *Æthiopic* versions, *ἁμαρτήματος* for *ἁμαρτησαντος*.

V. 17. I omit—*δια του ινου*—with the *Syriac* and *Coptic* versions. The *Æthiopic* appears to have read—*δια τουτου*—which is not to be despised.

V. 18. *kindness*: *δικαιώματος*: this word cannot possibly admit any other meaning than that of the *χαρις*, and *χαρισμα*, and *δωρεα της δικαιοσυνης*—mentioned above: viz. the *generous obedience* of *Jesus Christ*, and the *mercy* of God therein.

Ch. vi. v. 4. *ποιεω*: *δοξης*: compare Psalm lxxvii. 37. If. xii. 2. xl. 26. xlv. 24. in the LXX with the *Hebrew*.

V. 5. *συμφυτος* here is merely *par—similis*: and has nothing to do with *planting*, as it is rendered in our version. And *εσομεθα* has the force of the *imperative*, as in Matt. v. ult. and various other places. Compare with this verse ver. 22. below.

V. 10. The argument here seems to rest upon *εφαπαξ* rather than *ἁμαρτια*: and I have connected them accordingly: and so the *Arabic* version.

V. 12. *dead*: *θνητω*: see ver. 6 and 8:—And I render *βοηθ* *dies* in the *plural*, to avoid an ambiguity not otherwise to be managed.

V. 16. It is manifest, that *δουλους* must be spurious: and I have endeavoured, like the *Æthiopic* translator, so to manage my version, as to keep clear of such a glaring absurdity.

a service: *ὑπακοης*: a word very unhappily used by the apostle, when it had so lately occurred in a different application. The regular *phraseology* would have been *ητοι ἁμαρτιας εἰς θανατον, η δικαιοσυνης εἰς ζωην*.

V. 17.

V. 17. *transferred*: παρεδόθητε: or *delivered over*; viz. from *Judaism* to *Christianity*.

V. 19. The words και τη ανομια are manifestly an interpolation, as the series of the context clearly proves. This is confirmed by the *Syriac* version, and probably by the *Æthiopic*.

I read παρέρησατε for παρσίησατε, with *Mr. Markland*. The argument requires it.

Ch. vii. v. 1. Nothing appears to me more undeniable, than that ζη refers to νομος and not to ανθρωπος: and yet none of the old translators appear to have suspected this: see v. 6. *Sophocles*, in his *Œdipus Tyrannus*, says of an oracle,

----- τα δ' αει

ΖΩΝΤΑ περιποιταται:

which is quite pertinent to the *phraseology* of our *apostle*. And so the opposite term is applied to *law* in v. 4.

V. 5. I look upon δια to be a *preposition* of *time* in this place. At least this acceptance is more intelligible.

V. 6. The versions are unanimous in reading αποθανοντες, which gives clearness to a passage, before, I think, inexplicable.

V. 8. In vindication of the construction here adopted, I refer to ver. 13.

V. 10. The phrases εις ζωνην and εις θανατον are equivalent to the *adjectives* ζωσα (see *Acts* vii. 38.) and θανασιμη.

V. 21. I render this verse without any greater innovation, than that of following the *Syriac* in reading νοι for εμοι, which is confirmed by ver. 25. but as ν and υ are perpetually interchanged, I should prefer also του νομου: *the good precepts of the law*.

V. 24. *deadly body*: σωματος του θανατου τουτου: an *idiom* of speech very familiar to the *Hebrews*: compare viii. 11.

V. 25. The reading of the *Vulgate*, η χαρις του for ευχαριστια —appears to me much preferable.

Ch. viii. v. 1. The clause, which I have here suppressed, seems to have been fetched from ver. 4. It is entirely omitted

by the *Æthiopic* and *Coptic* versions, and partly by the *Syriac* and *Vulgate*.

V. 3. The *Syriac* version omits the unnecessary *και* before *περι*.

V. 15. I have followed most of the old translators in attempting to make this verse more plain by the insertion of a connecting word or two.

V. 19. *to the sons*: των υιων: literally—OF the sons: viz. what belongs to them.

V. 23. The *Syriac* translator read *εις* before την απολυτρωσιν: which makes the passage more regular.—And see again in ix. 24. the construction which I have adopted here.

V. 24. *attained*: βλεπομενη: literally—seen: a common figure for—felt—perceived—experienced: see John viii. 56.

V. 25. I accept the reading of the *Arabic* as genuine, απεδεχωμεθα.

V. 27. I give this verse as it is found in the margin of our translation, (only substituting *it* for *he*) conformably to the common reading, the purity of which I suspect. The meaning is, I confess, to me perfectly unintelligible.

V. 28. το πνευμα appears to me the most obvious *nominative* to συνεργει: and so the *Coptic* version. An inattention to this probably gave birth to the insertion of *δεος* after συνεργει, adopted by some versions.

VV. 33. 34. The answers in these verses I now think better conducted without an *interrogation*, agreeably to the original passages in *Isaiah*, which our *apostle* had in view. See also xi. 2. and note on Heb. vii. 25.

V. 35. *imprisonment*: στενωρια: see note 2 Cor. xii. 10.

Ch. ix. v. 3. I see no method of solving the difficulty in this verse, which has so exercised the learning and ingenuity of commentators, but by the ευχομαι ειναι of *Homer*—*I profess myself to be*. This solution makes the passage rational and plain.

V. 5. On this controverted text I shall find an opportunity; it is possible, hereafter, of again (see my “*Opinions of the Christian Writers of the three first Centuries, concerning the*”

“*Per-*”

"Person of Jesus Christ.") delivering my sentiments, and shall, as on such occasions, be governed, in translation, by the voice of MSS. and versions; though no wit of man can furnish a satisfactory answer to the objections, that have been, and may be, advanced against it. I adopt, with the *Æthiopic* translator, a lower sense of *θεος*, common in the *Old Testament*: so 2 Theff. ii. 4. and elsewhere. See note on the text, *Silv. Crit.* v.

V. 10. This verse, as it is now read, has embarrassed the most learned commentators. I had conjectured *κοινον* for *κοιτην*: and I have no doubt but it is the genuine reading; *νιον* being easily understood. Now there is a proper contrast with *ἐξ ἑνος*. So the *Æthiopic*: *having conceived TWINS*. Soph. Antig. 1.

Ω ΚΟΙΝΟΝ *αυταδελφον Ισμηνης παρα*

which is not unapt. So *Hesychius*: *Κοινος, αδελφος*. I once had recourse to another solution in a different interpretation of *ἐξ ἑνος*: but this is altogether preferable. And now *γεννηθεντων* in the next verse is strictly proper; *νιων*, as is well known, being comprehended readily in *κοινων*.

V. 16. This verse appears to be a *proverbial sentence*; and the word suppressed seems to be *prize*, or *victory*. Such *ellipses* are frequent in the *maxims* and *proverbs* of all languages. I have endeavoured to make the sense clear to an *English* reader.

V. 22. *chose to endure*: *Θελων ηνεγκεν*: no unusual form of speech in good authors, though I do not at this moment recollect an instance.

V. 23. The *Vulgate*, *Coptic*, and *Æthiopic* versions very properly want the *και* at the beginning of this verse.

V. 24. See note viii. 23. I once approved *Mr. Markland's* notion; but it would require this arrangement of the words—*ου μονον ημας*: which I do not find countenanced by any of the versions.

V. 28. I follow here the brevity of the *Æthiopic* and *Coptic* versions, which leaves no deficiency in the sense.

V. 31. The impropriety of the *phraseology* of this verse

seems only to be reconciled from the general solution of such passages laid down in *Silva Critica* part ii. on Matt. xxvi. 29.

V. 33. *will be disappointed* : κατασχυθησεται : see note on ver. 5.

C. x. v. 4. *in him* : εις αυτον : this is the addition of all the eastern versions but the *Coptic*.

V. 8. *the scripture* : η γραφη : so the *Vulgate*, *Coptic*, and *Æthiopic*. But, perhaps, the more proper *nominative* is—η εν πιστει δικαιοσυνη—from ver. 6. “We have heard what the language of *faith* is *negatively*—ver. 6 and 7. What is its *positive* direction?” which is laid down next.

V. 9. My variation here is conformable to most of the ancient versions, and corresponds to Phil. ii. 11.

V. 11. *no believer* : πας ο πιστευων ου : so Matt. vii. 21.

V. 14. “How can they call themselves the disciples of a master, and take his *name* as the followers of his doctrine, when they never regarded him?”

V. 20. *boldly saith* : αποτολμα και λεγει : so also the *Arabic* rightly conceived of this *hendyades*.—And I transpose the members of the quotation, as in the *Syriac* version and the original *Hebrew*.

C. xi. v. 2. *concerning* : εν : i. e. περι : see Exod. xii. 43. Lev. viii. 32. 1 Reg. xix. 3. LXX.

with respect to : κατα : or concerning : see note 1 Cor. xv. 15.

V. 9. The clause—και εις θηραν—would be as well omitted with the *Syriac* and *Æthiopic* versions : but I approve altogether of the *Syriac*, as more agreeable to the uniformity of *Hebrew* composition :

Let their table become a snare unto them :

And what should be a recompence, a stumbling-block.

And there can be no doubt of an error in the last words of this verse, as unfaithfully exhibiting the sense of the original author : and it may seem surprising, that our apostle should choose

choose to quote so punctually from the version of the LXX, strange as it appears in many places: perhaps, on account of corruptions in the *Hebrew* text. It is a happy consideration, that the doctrines of *Christianity* do not depend upon words and quotations.

V. 30. *during*: εν: this is the reading of the *Coptic*.

V. 33. I omit the και before σοφίας with the *Vulgate* and *Æthiopic*, as the scope of the passage demands: see *Silva Critica*, sect. cxx. ccxiii.

C. xii. v. 1. *of reason*: λογικην: in contradistinction to the sacrifices of *flesh*, and other *material* oblations under the *law*.

V. 3. *the authority*: της χαριτος: i. e. της αποστολης: see i. 5. xv. 15. i Cor. vii. 25.

V. 8. *liberally*: εν ἀπλοτητι: so *Josephus*, Antt. vii. 13. 4. ἀνδρα ἀπλοϊκον, και των οντων κοινωνικον.

diligence: σπουδη: or rather, *with an earnest attention* to his office.

V. 10. *a natural fondness*: φιλοστοργοι: viz. “love a *brother Christian* with the affection of a *natural brother*.”

V. 11. *of an active mind*: τῷ πνεύματι ζέοντες: or—*of a warm—animated—mind*.

Notwithstanding the dissent of all the ancient versions, the concomitant injunctions prove sufficiently καιρω, and not Κυριω, to be the true reading. The phrase—*time-serving*—has an ill name, and this gave rise to the inauspicious alteration of the *text*. See *Silv. Crit.* iii. and v. on the text. If Κυριω had originally been found, who would have thought of substituting καιρω?

V. 14. See the note on Matt. v. 11.

V. 19. *give way*: δοτε τοπον: see Luke xiv. 9. Or—*leave room for punishment*, by not *anticipating* it.

C. xiii. v. 12. *garments*, or *implements*: ὄπλα: or *tools*, such as men *work* with: and even thus the correspondence of

the two clauses is much better preserved. But of this more in the *Silva Critica*, iii. sect. cxxv.

C. xiv. v. 2. It seems better to read *δια λογισμων*, two separate words, as the *Syrian* appears to have done. I have endeavoured to make the sense plainer.—And *προσλαμβανεσθε* is literally—*take to yourselves—entertain—cherish*: see xv. 7.

V. 8. *this master*: τῷ Κυρίῳ: meaning God, mentioned ver. 6. See also Luke xx. 38.

V. 9. *rose again to life*: ἀνέσθη καὶ ἀνέζησεν: a very common *hendyades* with these writers; an inattention to which probably gave occasion to the suppression of ἀνέζησε with some, and the transposition of it with others.

V. 14. I think it can hardly be doubted, that the construction is such as I have given.

V. 16. Several of the ancient versions read ἡμῶν: which I prefer.

V. 17. *in a holy mind*: ἐν πνεύματι ἁγίῳ: viz. sanctified by purity of affections, not by meats: see c. xii. v. 11.

V. 21. The words—*ἡ σκανδαλιζεται ἡ ἀσθενει*—are omitted in all the old translations, but the *Arabic* and *Vulgate*.

V. 22. The *Æthiopic* connects κατὰ σεαυτὸν with the preceding words; and much better thus, in my opinion.

Ch. xv. v. 2. *in*: εἰς: so the *Syriac*, *Coptic*, and *Æthiopic* versions understand it: viz. in what is *right* and *laudable*—only.

V. 4. For the latter *προεγραφη*, all the versions, but the *Arabic*, have *εγραφη*.—And the connection, which I have exhibited, seems liable to no exception. Compare 1 Cor. x. 11.—I suppose also a *hendyades* in the following clause, as alone suitable to the purport of the passage.

V. 5. *so disposed*: το αὐτο φρονεω: viz. to *please* each other at the expence of your private gratification and advantage, according to ver. 2. and 3.

V. 7. I read ὑμᾶς with all the ancient versions, though the
Latin

Latin translation of the *Æthiopic*, in the *London Polyglott*, has *nos* by mistake.

V. 11. *sing* : ἀνέστε : *Hefychius* : Αἰνῶν, ὕμνον.

V. 13. *a holy spirit* : πνεύματι ἁγίου : or *an unspotted mind* : see c. xiv. v. 17. which might seem a better expression in our language, and freer from ambiguity. If the reader does not think my translation of several passages, where the *article* is not prefixed to this expression, to be preferable to the old translation, let him reject it : but he will do well to be satisfied, that the new version does not suit the passage so well as the other.—In some places, even where the *article* is not found, the agency of the supreme Being is intended : and on these occasions I usually adhere to the received version, though a different *phraseology* would convey the intention of the writer much more effectually to an *English* reader. When shall we be permitted to exchange this *milk* of the gospel for its *strong meat* ? See 1 Cor. iv. 21. v. 4. xiv. 14. 1 Pet. iii. 4. and various other places.

V. 15. *authority* : χάριν : see note on xii. 3.

V. 16. *holiness of spirit* : πνεύματι ἁγίῳ : under the *Levitical* priesthood, from whose ceremonials all these *metaphors* are derived, the *offering* would have been made *acceptable* and *sanctified* by a *holy body* : see Levit. i. 3. &c. 1 Pet. i. 19. but under the *Christian* dispensation, which is a service of *reason* and the *mind*, (Rom. xii. 1.) and not of *material oblations*, the acceptableness of the offering depends on *purity of heart*.

V. 17. All the old versions omit τα in this verse.

V. 19. *fully preached* : πεπληρωκεναι : more exactly—*discharged my duty to—completely executed*.

V. 20. I have no doubt but we should read δὴ for δε here, as in various other places.

V. 22. I am of opinion, that here, and in some other passages, κ'εἰ, instead of καὶ, is the true reading. The sense in either case is obvious, though the construction at present is embarrassed.

Ch. xvi. v. 5. *Ασας* is the reading of the *Vulgate*, *Coptic*, and *Æthiopic* versions : as *ὑμας* in the next verse is that of all the ancient versions

V. 16. *πασας* is the reading from the best authority of MSS. and versions.

V. 24. This verse is very properly omitted in the *Coptic*, *Syriac*, and *Æthiopic* versions.

V. 25. I have endeavoured to give the full sense of this verse : but a literal translation could hardly have been acceptable.

V. 26. Several of the old versions well omit *τις*, and insert *αυαι* afterwards.

NOTES

ON THE FIRST EPISTLE

TO THE

CORINTHIANS.

CHAP. i. ver. 2. The clause—*αὐτῶν τε καὶ ἡμῶν*—is most clumsily introduced. Some of the old translators seem inclined to refer them to *τοῦ* : not so well.

VV. 8 and 9. Even orthodox interpreters agree that *ὅς* refers to *ἡμεῖς* : so that I thought it much better to incorporate these *two* verses for the sake of perspicuity. Compare x. 13. 1 Theff. v. 24. 2 Theff. iii. 3. for the same *phraseology*: and *ἐν* in ver. 8. is used, as often, for *εἰς*.

V. 18. Or rather, *them prepared for, or going to, destruction*. This true power of the participle *απολλυμενῶς* was suggested, too late for a more accurate adjustment of this passage, by an unknown, but learned, correspondent of extraordinary modesty and candour.

V. 19. I have been compelled to the variations in this verse by the want of a correspondent *substantive* to *συνετῶν*: for *intelligent* is too modern.

V. 22. I gladly follow the *Æthiopic* version in connecting thus the clause *ἐν τῇ σοφίᾳ τοῦ Θεοῦ*.

V. 24. The reader needs not to be told, that the *Θεοῦ δυνάμις*, here and above, is that *phraseology* for *maxima* or *divina potentia*, often noticed before.

V. 30. The true construction of this verse had escaped all the old translators, and was first pointed out, I believe, by *Lambert Bos*.

Ch. ii. v. 1. I prefer in this place το μυστηριον—the reading of the *Syriac* and *Coptic* versions.

V. 7. I have endeavoured to represent as clearly as I could the sense of this place: and I have given this translation of αρχοντων, because, I apprehend, the *mighty in wisdom* are also intended.

V. 13. explaining: συνεκρινοντες: see *Bp. Pearce*. And it is scarcely possible to convey the apostle's meaning at the close of this chapter in plain intelligible language. I do not expect general approbation: I shall be contented, should I be thought to represent the harsh and obscure *phrazeology* of my original more intelligibly than in the old translation.

Ch. iii. v. 1. I prefer πριους here, with *Clemens Alexandrinus*: a reading, which several of the ancient versions will also admit.

V. 10. office: χαρις: see note on Rom. i. 5.

V. 11. instead of: παρ: or to the exclusion of: see note on Rom. i. 25.

V. 13. For οτι the *Æthiopic* translator read οτι: which appears to me abundantly preferable. Compare 2 Theff. i. 7. 8. Heb. x. 27. &c.

V. 15. All the old versions but the *Vulgate* properly introduce this verse with a connecting particle.

V. 17. The word φεισεται is used in a somewhat different sense to φεισεται, conformably to my remark in *Silva Critica*, ii. on Matt. xxvi. 29. often referred to before.

Ch. iv. v. 4. no evil: See *Silva Critica*, v. sect. cviii. on Luke xxiii. 41.

V. 6. I have applied or adopted: μετεσχηματισα: so Diod. S. p. 151. ed. Rhod.

V. 7.

V. 7. *call to an account* : διακρινει : or *examine* : so the best of the old translators understood it.

V. 8. I prefer this *interrogatively* : and so others.

V. 9. I omit the και before αγγελους with the *Syriac*.

V. 14. *commanding* : εντρεπων : this, though singular, appears to be the sense of the word in this place.

V. 17. *doctrines* : ὁδους : see Acts xxii. 4. xxiv. 22.

Ch. v. v. 1. ονομαζεται is omitted by several MSS. and ancient versions : as ὡς also in ver. 3. before απων.

V. 5. *a punishment* : ολεθρον : see note on Matt. x. 5.

V. 8. I follow the *Syrian* here, who gives a more acceptable sense ; whether the true reading or not, it is of little moment to determine, as it represents perfectly the intention of the writer.

V. 12. I have adopted a construction, which seems to me the most suitable to the passage.

Ch. vi. v. 1. I prefer εταιρον to ἑτερον, with most of the old translators : so again x. 22. And αδικων is employed here merely as a *political* term : see note on Matt. ix. 13.

V. 2. The *Arabic* and *Æthiopic* translators alone perceived the true meaning of the original in this passage.

Ch. vii. vv. 15 and 16. I have transposed these verses, not that our author so arranged them ; but because the *hyperbaton* is well relinquished at least for perspicuity.

V. 21. What I have here given appears to me the natural and proper sense of the words, and much more consistent with the context and the scope of the writer, with the general spirit of the *chapter* and the necessities of the times, which required a degree of acquiescence in authority, not intended for general observance in future periods. So several of the *eastern* translators. The apostle, doubtless, intends generally, to discourage a restless inquietude to alter a condition, which is not peculiarly grievous. Many precepts of this chapter are evidently

dently suited to the notions and circumstances of those times : and in that view are perfectly correct and judicious.

V. 23. The translation here given is pertinent to the connection, which the former is not.

V. 25. *young unmarried people* : *παρθενων* : *men* as well as *women* : see Rev. xiv. 4.

V. 31. On this verse see *Silva Critica*, i. sect. 29.

V. 34. The sense here exhibited seems to me more suitable to the original, and is authorized partly by the *Vulgate* and *Æthiopic* versions, and partly by MSS.

V. 36. Several of the old translators have omitted *και* before *οὕτως*.

Ch. viii. v. 3. I follow the *Æthiopic* in *οὕτως* for *οὗτος* : in my opinion, a most admirable reading, and productive of a most noble sentiment : compare ver. 11, 12, and 13. with 1 John iv. 20. 21. Rom. xiv. 15. The corruption was from *οὕτως*—*οὕτως*—*οὗτος*.

V. 4. *worldly* : *εν κοσμῳ* : this I look upon as equivalent to *κοσμικον*, or *εθνικον* : a common *phraseology*.

V. 7. I prefer *συνθηβαια*, the reading of the *Coptic* and *Æthiopic* versions, and of some MSS. to *συνειδησει*.

V. 8. The *Latin* would be : *Cibus non coram Deo nos flectet* : which admits some latitude of interpretation. I like the notion of *Bp. Pearce*.—And the manner, in which the *Alexandrine* MS. disposes the *negative μη*, appears so preferable, and so essential to the scope of the passage, that I have not scrupled to follow it.

Ch. ix. v. 1. All the old versions, but the *Arabic*, transpose *αποστολος* and *ελευθερος*.

in the lord ; or *in a master* : *εν κυριῳ* : that is, *under a master* : “ my work under the authority and direction of Christ.” And so in the following verse.

V. 10. Upon this verse see my *Silva Critica*, i. sect. lvi.

V. 11.

V. 11. The *Arabic* and *Syriac* translators read *εν ὑμιν*, and, I think, more elegantly : and the *Syriac*—*ἐξ ὑμῶν*.

V. 12. The *Coptic* translator appears to me to have preserved the genuine reading—*ἐκ τῆς ἐξουσίας* : though he misunderstood the passage.

V V. 17 and 18. The construction, which I have adopted, in this passage, cannot fail to be acceptable : and as *Knatchbull* pointed it out some time ago, let him have the praise of the discovery.

V. 22. The *Vulgate*, *Syriac*, and *Æthiopic* versions read simply—*παντας σωσω* : which I follow.—And the *Vulgate*, *Æthiopic*, and *Coptic*, agree in reading *παν*, or *παντα*, at the beginning of the next verse.

V. 27. The learned reader will observe, that I have attempted to do justice to the admirable elegance of the original, by preserving, as nearly as I could, the *agonistic* terms and allusions,

Ch. x. v. 9. I follow the *Æthiopic* version and the *Alexandrine* MS. in reading *Θεον* for *Χριστον* : an error, which probably arose from the abbreviated mode of writing.

V. 11. The word *τυποι* appears to me an evident interpolation here from ver. 6. I am glad, therefore, of the authority of the *Æthiopic* translator for omitting it.

V. 13. *effects* : *ἐκέασιν* : this word denotes also the final *issue* and *operation* in Heb. xiii. 7. The *Coptic* version is to the same purport,

V. 16. I understand the proper construction of the original to be—*καθ' ὃ εὐλογοῦμεν* : i. e. *τον Θεον* : *with a view to which*, or *respecting which*, we bless God.

V. 23. I prefer the omission of *μοι* in both clauses, after the example of the *Coptic* version. The *Æthiopic* translator supplies *us*, merely to complete the sense, I suppose ; finding no *pronoun* in the text.

V. 28. The clause from ver. 26. is omitted by all the versions but the *Arabic*.

Ch. xi. v. 10. *a veil* : ἐξουσίαν : see *Mede's* works, p. 261. I leave the conclusion of the verse much as I found it : for, though I have several observations to make on the place, yet they will be more properly introduced elsewhere, and do not claim a sufficient authority to interfere with the present reading.

V. 11. *to be separated* : χωρίς : that is, one is not regarded under *Christianity* to the disparagement of the other ; but both have their proper estimation ; compare Gal. iii. 28.

V. 17. Several of the old translators read παραγγελλω : of which I take advantage, to the improvement, I think, of the passage. And a mistaken construction occasioned, I presume, the loss of a connecting *particle* in the following clause.

V. 23. *he was going to deliver himself up* : παρεδίδото : see John xviii. 4. 5. 8.

V. 24. *given* : δίδομενον : so Luke xxii. 19. and so the *Æthiopic* and *Coptic* translators here ; the *Vulgate* and *Alexandrine* MS. παραδοθησομενον.

V. 25. The clause—ὅσακις ἀν πινετε—has much the air of an interpolation. I prefer the omission of it with the *Æthiopic* version.

Ch. xii. v. 15 and 16. I see no reason in the original for reading with an *interrogation*.—The other variations throughout this *chapter* are not so great, or of such moment, as to require a distinct specification.

Ch. xiii. v. 3. What I have to advance in vindication of my translation of this verse, which, doubtless, will appear very singular to many, may be seen in *Silva Critica*, iii. sect. cxxviii. At present I shall content myself—1. with referring to Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. i. 20. and parallel passages for an explanation of one part : 2. with observing, that there is no such word as καυχισωμαι : 3. that καυχισωμαι is the reading of the *Æthiopic* and *Coptic* versions, though, by a strange inaccuracy, the *Latin* translation of *David Wilkins* makes this latter version agree with the
generality

generality of MSS. and translations : and 4. that *burning*, though a common punishment in after-times, was not prevalent, when this *epistle* was written.

V. 4. *quarrelleth* : ζηλοι : the *cause*—*ambition* or *rivalry*—put for it's *effect*.

V. 6. *falsehood* : αδικια : see note on Luke xvi. 9.

V. 7. *is contented* : δέσγει : I prefer this reading, which appears to be followed also by the *Æthiopic* and *Coptic* versions ; or, *makes the best of every thing*. But I rather suppose χρόνον to be understood : see note 1 Tim. iv. 8. The real meaning is equivalent in both cases.

V. 11. Literally—εφρονουν : *I had the mind*—viz —*the dispositions* and *pursuits* of a child.

Ch. xiv. v. 2. *to himself* : πνευματι : more exactly, *to his own mind* : and so the *Æthiopic* translator judiciously understood this *phraseology* : than which no form of speech is more frequent in the *oriental* languages. See the note on John xi. 33.—And for this sense of ακουει, see *de Rhoer* on Porph. de Abst. iii. 4. note 2.

V. 5. *better* : μειζων : so also xiii. 13.

V. 7. It appears to me, that ομως is either used here for ομοιως, or that ομοιως is the original reading.

V. 9. The phrase—υμεις δια της γλωσσης—is of the same kind as that noticed on Rom. ii. 27. which seems to have escaped all my predecessors, whether critics, translators, or interpreters.

V. 17. *thy neighbour* : so the *Syriac* translator, as if he had read ηταιρος : see the note on vi. 1. and *Casaubon* on *Strabo*, p. 435. ed. Amst.

V. 18. All the old versions, but the *Arabic* and *Vulgate*, omit μου : and I am inclined to the omission of πολλων also, with the *Vulgate* ad *Æthiopic*.

V. 25. All the old versions, but the *Arabic*, omit ουτως : and several, και.

V. 32. I prefer reading this in one connection, especially

as the *Æthiopic* translator appears to have read ὑποτασσεται, and to have seen the passage in this light.

V. 38. The reading of the *Vulgate* seems the only reading suitable to the tenour of the passage.

V. 40. All the ancient versions introduce this verse with a connecting word.

Ch. xv. vv. 1 and 2. I never could satisfy myself with the common translation of this passage: it seems perplexed and impertinent. The *Æthiopic* version, by preserving the negative *μη* before κατεχετε, makes every thing clear and satisfactory, in my opinion.

V. 10. by extraordinary favour: χαριτι Θεου: I doubt not, many will cavil at this mode of translation, though abundantly vindicated before. All my additional defence is, that I cannot allow such cavillers a proper insight into the *phrasology* of these writers, and that I am persuaded our apostle's meaning is fully conveyed in our language by this interpretation of the original. See the note on Acts vii. 20.

V. 15. I think the passage is improved by omitting the unnecessary clause, with the *Syriac*.

V. 19. All the old versions but the *Vulgate* begin this verse with a connecting particle. And so in many other places.

V. 24. The received reading of this verse anticipates and is not consistent with ver. 28. nor with other passages of the N. T. All difficulties are avoided by the present translation, which rests on the authority of the *Æthiopic* version.—Moreover, the *Coptic* and *Syriac* versions have—πασαν δυναμιν.

V V. 27 and 26. I have transposed these two verses to avoid the ambiguity of the pronouns: and so the *Æthiopic* translator: and all the ancient versions but one acknowledge a connecting particle in ver. 26.—The latter part of the 27th verse, as usually understood, is complete absurdity. The apostle's view was to prove the mediatorial kingdom of the Messiah from this

this part of scripture here quoted. This power of *εκτος* will, I hope, be ascertained on some future opportunity.

V. 29. The apostle here begins a new argument for the resurrection, grounded on the *practice* of the *apostles* themselves, who had been *eye-witnesses* of their master's revival. And this passage appears now plain, rational, and convincing: a passage, which, I presume, was hardly intelligible before. What contributed not a little to obscure it was the second *ὑπερ τῶν νεκρῶν*: a clause not acknowledged by the *Coptic* and *Æthiopic* versions.—I have adopted also that construction and distribution of the sentences, which seemed to display the reasoning to most advantage.—For this sense of *baptism*, the reader may consult Matt. xx. 22. Luke xii. 50. Euseb. Ecc. Hist. vi. 4. fin. and for an illustration of the argument, Rev. xx. 4.

V. 31. There always appeared to me something very extravagant and scarcely intelligible in this verse. I make no scruple in adopting what seems to have been the reading of the *Æthiopic* translator—*δια* for *νη*: and of the *Coptic*. The differences in the literal strokes of these two words are not very great. Perhaps, the usual acceptation may be vindicated, but the present turn of the passage is beyond measure more intelligible and easy.

The *Æthiopic* also reads *ἡμετέραν*.

V. 32. *as far as man could*: *κατα ἀνθρώπων*: viz. humanly speaking I did fight, I was so near exposure to wild beasts on a stage: see Acts xix. 30. 31. 2 Cor. i. 8. 10.—And *εἰ δε*—*Syr. Copt.*

V. 33. No *Englishman*, if he meant to be understood, would express the sense of the original by the phrase *Evil communications*, at this time of day at least.

V. 34. *juame*: *ἐντροπην*: or, perhaps, more properly—*your admonition*, and reformation: as also in vi. 5.

V. 39. All the versions, but the *Arabic*, place the words *πτηνων* and *ιχθυων*, as I have placed them.

V. 41. *brightness*: *δοξα*: see note on Luke ii. 9. and I render

der *ὑπερβει*, *excelleth*, because the series proceeds from the brighter to the less bright luminaries

V. 42. Literally—the sowing is : *σπείρεται* : of whom? Of mankind.

V. 44. *animal* : *ψυχικόν* : see ii. 14. 1 Theff. v. 23. James iii. 15. Jude v. 19.

V. 47. The ancient versions vary in their readings of this passage : that of the *Vulgate* and *Æthiopic*, which I have adopted, preserves a proper correspondence of words between the two contrasted clauses.

V. 52. *glance* : *ρίπη* : see my note on Virg. Geo. iii. 219. So *Shakspeare* :

The poet's eye, in a fine phrenzy rolling,

CAN GLANCE from heaven to earth, from earth to heaven.

V. 55. The order of these clauses here given is observed by all the ancient versions but the *Arabic* : and it makes a better connection with the following verse. So in part *Cyril of Jerusalem*, xiv. 10. ed. Oxon.

Ch. xvi. vv. 1 and 2. This connection the original and versions will bear, and the sense seems to require. The *Æthiopic* translator appears to have adopted it by proceeding with *καὶ ἑκαστός*.

V. 3. All the *oriental* versions with evident propriety join δι' ἐπιστολῶν with πεμφω.

V. 4. There is a delicate exhortation to their generosity in the original, which was lost in our translation.

V. 9. *a great door of employment* : *θύρα μεγάλη καὶ ἐνεργής* : this is evidently a species of *hendyades*. And yet I should prefer the other reading, *ἐναργής* : *a great and conspicuous door is opened unto me*. The two words are easily confounded : see my note on the *Trachiniæ* of *Sophocles*, ver. 11.

V. 11. The *Æthiopic* so understood the last clause of this verse ; and this sense seems ascertained by what follows.

V. 13. *strengthen yourselves* : *καταρτισθε* : viz. with *arms* and other securities. The terms are all allusive to *soldiers* on *guard*.

V. 15. In this place I follow the *Syriac* translator, who appears to set the writer's meaning in it's true light.

to relieve : *εις διανοιαν* : see Acts xi. 99.

V. 22. I saw no reason for leaving the *Syriac* words at the end of this verse untranslated and unintelligible : see Jam. v. 9.

NOTES

ON THE SECOND EPISTLE

TO

THE CORINTHIANS.

CHAP. i. ver. 6. The transposition here adopted and the omission of the second σωτηρίας are authorised by several of the ancient versions, and evidently improve the passage.

which sheweth itself : ενεργουμενης : literally, *which exerteth itself* : see also iv. 12.

V. 12. The *phraseology* of this verse has been so often illustrated and ascertained, that I think it unnecessary to be particular in vindicating my translation here.

V. 13. I follow the *Syriac*, γινωσκετε for αναγιγνωσκετε.

VV. 13 and 14. I have reinstated what appears to me a manifest *hyperbaton* in this passage : for εν, as I have before remarked, is frequently given for εις : and χριστου is an addition of most of the ancient versions. After all, these *parenthetical* clauses, inserted at the instance of a word in the middle of a sentence, must always appear clumsy and obscure both in the original and a translation.

V. 15. *advantage* : χαριν : *reward* : Æth. joy : χαραν : Copt.

V. 17. I follow the undoubted scope of the writer in the last clause of this verse ; but the original is *elliptical*. See the note in my *Commentary* on Matt. v. 37.

V. 23.

V. 23. I consider *την ἐμὴν ψυχὴν* as the customary *oriental* phrase for *ἐμαυτὸν* : i. e. "I call upon God to add his testimony to mine."

Ch. ii. v. 5. The phrase *ἀπο μερὸς* here and i. 14. I apprehend to be equivalent to *ἐν μερὶ* : and *ἵνα μὴ ἐπιθάρω* is much better in this connection, and agreeable to the ancient versions.

V. 16. The meaning usually assigned to the last clause of this verse—*καὶ πρὸς ταῦτα τις ἴκανός*—does not seem to me at all pertinent to the scope of the passage. I follow the acceptance of the *Æthiopic* version, but am not certain whether this followed the present reading, or whether the passage be clearly susceptible of this sense, as it now stands ; unless we read *καθὰ* for *καὶ* : which were no violent alteration, considering the abbreviations of MS. writings.

Ch. iii. v. i. There seems to me a similar *ellipsis* here to that in ii. 2. and *μαλλον* also is omitted : which is a very common construction with *Greek* writers. This acceptance is more suitable to the original.

V. 2. I read *ὑμῶν* for *ἡμῶν* with the *Æthiopic* : which is undoubtedly genuine.

V. 3. *delivered* : *διακονηθεῖσα* : of which we had the *charge* and *management*.

V. 7. *that brightnefs* : *τὴν δόξαν* : see note on Luke vii. 25.

V. 13. *at all* : *εἰς τὸ τέλος* : see Luke xviii. 5 : this makes a much better sense : and the suppression of *κατὰ*, or *ἐπὶ*, before *τοῦ καταργουμένου*, will be neither an uncommon nor inelegant construction.

V. 14. On this verse, see *Silva Critica*, i. sect. 29. sub finem : and the same work, ii. sect. 83.

Ch. iv. v. 1. *we have been graciously entrusted* : *πλεθύνμεν* : see the note on 1 Cor. vii. 25.

we continue not in wickedness : οὐκ ἐγκατανομεν : this is the reading of some MSS. and, in my opinion, genuine, and required by the context. It is not a very common word, and so imposed on the scribes : *Hesychius* acknowledges the word, and probably refers to this passage ; but his *gloss* appears to be corrupt.

V. 7. I prefer this connection of *ἐν παντί*.

V. 8. Upon the *phraseology* of the *first* clause of this verse, see *Silva Critica*, i. sect. 39.

V. 11. This verse is omitted by the *Æthiopic* translator ; and, I should think, correctly.

V. 15. The sense of this verse is clearer than the *phraseology* ; a discussion of which would give no information to the *English* reader.

Ch. v. v. 1. On this passage the reader may consult my *Silva Critica*, i. sect. 44.

V. 5. The *Æthiopic* translator appears to have read—κατεργαστομενος : and most of the versions take no notice of καί which has, however, it's elegance in the original.

V. 17. I follow several of the ancient translations in omitting τα πάντα, and ὡς in ver. 19.

Ch. vi. v. 3. The *Syriac*, *Vulgate*, and *Coptic* add ἡμῶν : the *Æthiopic*, ὑμῶν.

V. 5. *wanderings* : ἀναταστροφαις : I know no better word : *sine certâ et stabili domo* : see 1 Cor. iv. 11.

V. 9. In the first clause of this verse I follow the *Æthiopic* version. Compare xi. 6.

V. 14. *yoke-fellows* : ἑταροζυγουντες : viz. drawing the other, or fellow, yoke : so the *Syriac*, *Vulgate*, and *Coptic*. Hence also appears the futility of a conjecture in *Bowyer*.

V. 17. See the note on Col. ii. 21.

Ch. vii.

Ch. vii. v. 8. I like the reading of the *Vulgate*—*βλεπων*: and have attempted to improve the passage by adopting another construction.

V. 12. The confusion of the *pronouns* at the end of this verse indicates some error: I follow the plain scope of the passage, and the authority of the *Syriac* and *Arabic* versions.

V. 13. The construction adopted by the *Syriac* version and the *Vulgate* seems preferable here: which I follow.

Ch. viii. v. 2. I long ago was convinced from the most obvious tenour of the passage, that we should read *χρειας* instead of *χαρας*, and since find that *Dr. Mangey* had fallen on the same conjecture. It is an indubitable emendation; though not authorised, it seems, by any MS. or version now existing. And I follow what appears to me a much preferable construction, and express in our *idiom* the *hendyades* of ver. 4.

V. 10. I have transposed the words *ποιησαι* and *θελειν*, after the example of the *Syriac* translator.

V. 12. All the ancient versions, but the *Arabic*, omit *τις*: which has been foisted in by some ignorant scribe to mend what he supposed a defective construction.

V. 19. I read *κατα προθυμian* for *και προθυμian*, by conjecture only, but compelled by the context. This is the most common of all errors in old writers. The words are in immediate connection with *χειροτονηεις*.

V. 22 and 23. The reader will observe, that I have taken some pains to represent more intelligibly this perplexed and undigested passage of our exuberant, immethodical and careless writer.

V. 23. *instead of*: *υπερ*: see 2 Tim. iv. 10. 11.

V. 24. All the versions omit *και* before *εις προσωπον*.

Ch. ix. v. 4. *falling off*: *αποσλασει*. The *Vulgate* and *Coptic* versions omit *της καυχησης*: and the *Æthiopic* fortu-

nately has preserved the true reading, which I have given in the translation.

V. 9. *kindness*: *δικαιοσύνη*: see note on Matt. vi. 1. and the following verse; where an ignorance of this use of the word has given rise to a different reading.

Ch. x. v. 7. For my acceptance of the first clause of this verse, I refer the reader to 1 Cor. iv. 19. 2 Cor. xii. 12. And in the last clause, several of the ancient versions omit one *χριστου*.

V. 12. *are not aware*: *ου συνιουσιν*: this elegant *Græcism* of our *apostle* had escaped observation. See *Silva Critica*, i. p. 115. ad im. and *Bowyer* on this verse.

V. 13. I prefer omitting with the *Æthiopic* translator the clause—*μετρου επιμβοθαι αχρι και υμων*. It seems unsuitable here, and was probably interpolated from the next verse.

Ch. xi. v. 21. This is an intricate passage; in illustration of the sense here conveyed, see x. 10. I am of opinion, however, that the text is faulty.

V. 26. *floods*: *ποταμων*: see Matt. vii. 25.

V. 29. I have chosen to insert here what appears to me the complete construction, rather than leave the passage unintelligible. See Rom. xiv. 1, 21. 1 Cor. viii. 9. 1 Thess. v. 14.

C. xii. v. 1. *γαρ* seems to ask a question here: see my note on *Virgil's Georgics*, iv. 445.

V. 7. I omit the *second*—*ινα μη υπεραιρωμαι*—with the *Vulgate* and *Æthiopic* versions: and the same versions seem properly to omit the *pronoun* after *δυναμις* in ver. 9.

V. 9. *overshadow*: *επισκηνωση*: literally—*may cover me like a tent*. We might render, perhaps, not amiss; *that this power of Christ may spread a tent over me*.

V. 10. *bodily hurts*: *υβρεισιν*: I have given this sense to the word and it's *relatives* elsewhere. This acceptance of it
is

is too well known to need many examples. Οἶον εἰ τις τὸν εἰω-
θότα ὑβρίζειν αἰκισαίτο : Arist. Rhet. i. 13. p. 59. ed. Oxon.

distresses : ἀναγκαίς : see Luke xxi. 23.

imprisonments : στενοχωρίαις : this seems to me the most proper sense in this connection, both here and Rom. viii. 35.

V. 21. I connect πρὸς ὑμᾶς and ἐλθόντα, with the *Syriac* and *Coptic* versions.

C. xiii. v. 7. The plain tenour of the passage dictates the construction here adopted.

V. 11. *rejoice* : χαίρετέ : see ii. 7. vii. 8.

NOTES

ON THE EPISTLE

TO

THE GALATIANS,

CHAP. i. ver. 4. All the *eastern* versions, but the *Coptic*, omit the *και* before *πατρος*.

V. 10. *am I seeking the approbation?* *πειθω*; or *attempting to conciliate*: compare Matt. xxviii. 14. Acts xii. 20. And I follow the *Æthiopic* translator in omitting the clause —*η ζητω ανθρωποις αρεσκειν*—which seems to be a gloss from the margin of some later MS. on the preceding words, on account of their obscurer signification.

V. 12. The *passive* *εδιδαχθην* is evidently employed here in the sense of the *middle voice*: a common form in the best writers. This elegance did not escape the admirable author of the *Æthiopic* version.

V. 16. *by me*: *εν εμοι*: so John xiii. 35. and elsewhere.

Ch. ii. v. 2. Instead of *πως*, I read *ως*, as the context seems to require, with a writer in the Theolog. Repos. vol. i. p. 59. Dr. Mangey in Bowyer, and the *Æthiopic* version. With the same version I omit *ουδε* in the next *verse*, and *δε* in the *fourth verse*; if I mistake not, to the great improvement of the passage. The words—*οι τινες παρεισηλθον*—which

appear like an explanation of *παρεισκακτους*, are well unnoticed by the *Syriac*, *Æthiopic*, and *Coptic* translators.

V. 15. The word *ἁμαρτωλοι*—*sinners*—is not here used in its absolute and proper sense, but merely as a *political* term of distinction: see the note on Matt. ix. 13.

V. 19. Upon this verse, see *Silva Critica*, i. p. 125.

Ch. iii. v. 4. *πασχω* is what *grammarians* call a *middle word*: see the same work, sect. cxxiv.

V. 16. The *Syriac*, *Coptic*, and *Æthiopic* translators read —*σοις σπερμασι*— which I follow.

V. 17. The *Æthiopic*, *Vulgate*, and *Coptic* versions properly omit, in my opinion, the words *εις Χριστον*: which have all the look of an interpolation.

V. 20. The *Æthiopic* translator, for perspicuity, I presume, renders the latter clause of this verse, as I have done.

V. 22. Our *Æthiopic* translator does not acknowledge the words *Ιησου Χριστου*: and, I think, very properly.

Ch. iv. v. 10. The *Arabic* and *Coptic* versions properly connect the 9th and 10th verses.

V. 12. No notice is taken of that strange clause—*ουδεν με ηδικησατε*—by the *Æthiopic* version. If any thing must be retained, I would read with the *Coptic*—*ουδεν με αδικησητε*—*do me not so much injury as to make all my pains fruitless.*

V. 14. *a messenger*: *αγγελον*: see the note on 1 Tim. iii. 16.

V. 17. All the old versions read *υμας*.

V. 20. The *Æthiopic* omits the *δε*, with which the rest introduce this verse.

Ch. v. v. 1. The *Syriac* and *Coptic* versions omit *παλιν*.

V. 12. On this verse, the reader may consult my note in the edition of *Virgil's Georgics*, ii. p. 46.

Ch. vi. v. 1. *be overtaken*, or *tried effectually*, so as to be overcome: *πειρασθης*: equivalent, if I mistake not, in this use.

use, to ἀφθής. Thus in that pleasant passage in *Plutarch's Treatise upon Flattery and Friendship* :

Γερων γερῶντι γλωσσαν ἠδίστην εχει·

Παις παιδι, και γυναιμι προσφθρον γυνη,

Νοσων τ' ανηρ νοσουντι, και δυσπραξια -

ΛΗΦΘΕΙΣ επωδός εστι τῷ ΠΕΙΡΩΜΕΝΩΙ.

And thus *Horace* :

Si latus aut renes morbo TENTANTUR acuto :

and others abundantly. This term seems more expressive of the apostle's intention in this place, than either *tried* or *tempted*, without some additional terms.

V. 2. All the old versions seem to have read *ανσπληρωσετε*, in the *future tense*.

V. 4. *his neighbour* : τον ἑτερον : alluding, I apprehend, to *himself* : as τις—the *certain person*—points out some opponent easily understood, no doubt, by the *Galatians*. Perhaps, the *Coptic* reading is genuine—*εταυρον* : a common mistake in this word.

V. 8. I follow the *Syriac* translator in omitting *εαυτου*.

NOTES

ON THE EPISTLE

TO

THE EPHESIANS.

CHAP. i. ver. 3. *liberally bestowed*: ευλογησας: see 2 Cor. ix. 6.

V. 4. *the Jewish state*: κοσμου: the context shews this, I think, to be intended: and why should we leave obscure a phrase not intelligible in it's verbal acceptance in our language? See Gal. iii. 17. 19. Rom. iv. 10. 13. Col. ii. 20. Heb. ix. 1.—The other alterations in this *chapter* are not of such moment as to require a distinct specification. I have endeavoured to give some degree of clearness to the most inartificial piece of writing in the universe. I have been compelled to a similar censure before, at 2 Cor. viii 22.

Ch. ii. v. 1. *to trespasses*: παραπτωμασι: see Rom. vi. 2. 11.

V. 2. *darkness*: αερος: see vi. 12. So *Homer* and *Hesiod* often.

- - - - - εκαλυψε δ' αρ' περι πολλη: Il. Γ. 380.
 περι, σκοτια: Schol.

- - - - - ηεροειδεα ποντον: Ψ. 744.
 ηεροειδεα, σκοτεινον: Schol.

V. 11. I leave this verse in it's original *phrasology*: to transfer it into our own idiom, would occasion a much greater

greater deviation from the author, than a translator can allow himself to make.

V. 12. I have altered the construction of this verse, consistently with the original, and to the advantage of the reasoning. And so below.

V. 13. I follow the *Æthiopic* translation in omitting the words *εν Χριστῳ Ἰησου*, which seem impertinent in this place.

V. 16. The *Syriac* omits *εν αὐτῳ* : which is as well.

V. 22. *spiritual* : *εν πνευματι* : the same as *πνευματικον* : but these forms of expression I have again and again attended to.

Ch. iii. v. 9. *the dispensation* : *ἡ οἰκονομία* : this is the reading of all the ancient versions but the *Arabic* : which is true also of the omission of the words *δια Ἰησου Χριστου*.

V. 13. The *Syriac* is with me in my construction of this verse : the *Coptic* is ambiguous like the original : the rest are with our version.

V. 14. The words—*του Κυριου ἡμων Ἰησου Χριστου*—are not found in the *Coptic* and *Æthiopic* versions.

Ch. iv. v. 4. I omit *της κλησεως* with the *Æthiopic* translator : and *ὑμιν*, with him and the *Coptic*, in the next verse.

V. 15. I understand *τα παντα* as *οἱ παντες* : or it may be connected with *αληθευοντες*. I forbear attending to the more trivial variations : and the reader probably, as well as myself, begins to be weary of these *minutia*. The learned reader will perceive my inducements, and the unlearned would receive no instruction from my account of them.

V. 17. The *Copt.* *Vulg.* and *Æth.* omit *λοιπα*.

V. 19. I prefer *και πλεονεξιας*, with the *Æthiopic*.

V. 27. *the accuser* : *τω διαβολῳ* : or *slanderer* : see 1 Tim. iii. 11. v. 14. Tit. ii. 3. 1 Pet. iii. 16.

Ch. v. ver. 4. *unseasonable* : *τα ουκ ανηκοντα* : i. e.—*κατα τα—*
υπον improper subjects—i. e.—*unseasonable*.

V. 5. The *Æthiopic* and *Arabic* versions omit the *καὶ* before *θεοῦ*: see Luke ii. 26. ix. 20.

V. 13. *is light*—viz.—*in the light*: as ver. 8. and is thereby brought to shame. After all, this is to me one of the most difficult passages of scripture, and has cost me more fruitless pains than any other.

VV. 20 and 21. There is some variety of reading here in all the versions. The *Syriac* I follow, as most suitable to the context.

V. 22. I have avoided obscurity; or we might render more exactly thus: *even as the Christ is head of the church, and the saviour of that body.* See Col. i. 8.

V. 27. The reader, who is so disposed, may see an illustration of this passage in my *Silva Critica*, i. sect. 54.

V. 32. viz. the incorporation of *Gentiles* as well as *Jews* in the church of the *Messiah*.

Ch. vi. v. 4. *be not severe*, so as to provoke to passion: *μη παροργίζετε*: the expression of the effect, as often, seems put for the cause: the consequence of *harshness* for the thing itself.

V. 9. *equally*: *τα αὐτά*: the same, I apprehend, as *την ἰσότητά* at Col. iv. 1.

V. 12. viz. against *Jewish* governours, who have a dispensation of religion from *heaven*, as well as against *heathen magistrates*, under the *darkness* of superstition and idolatry.

V. 18. *in your mind*: *ἐν πνεύματι*: as ye keep watch: see John xi. 33.

NOTES

ON THE EPISTLE

TO

THE PHILIPPIANS.

CHAP. i. ver. 1. *overseers*: επισκοποις: see the common translation at Acts xx. 28. and my note on 1 Tim. iii. 1.

V. 3. The reader will perceive a considerable alteration in the construction of this verse and the following; and, I think, much for the better. And so in ver. 7 and 14.

V. 5. *kind contribution*: κοινωνία: this is an easier sense; see Rom. xv. 16. Heb. xiii. 16. &c.

V. 7. *this ministry*: της χαριτος: see note on Rom. xii. 3.

V. 11. All the versions are capable of this sense, which is certainly the best. They probably read without the *article* after δικαιουσιν, or read it της.

V. 17. This transposition is required by the context, and has the authority of the *Syriac*, *Æthiopic*, *Coptic*, and *Vulgate* versions.

V. 20. *disgrace myself*: αισχυνησομαι: or *be disappointed*: see Rom. v. 5.

V. 25. The transposition of the *two substantives* in this verse is authorised by the *Syriac*, and, in some measure, by other versions; to say nothing of the context.

V. 27. There is an *ellipsis* in this verse by the omission of

ἰδὼ καὶ αὐτοῦ after ὑμῶν. I have attempted to avoid this irregularity.

All the *eastern* versions insert καὶ before ψυχῇ.

V. 29. In connecting this verse with the former, I follow the *Syriac*, *Æthiopic*, and *Arabic* translators.

Ch. ii. v. 2. The translation of this verse is asserted, and, in the main, I think, beyond dispute, in my *Enquiry into the Opinions of the early Christian Writers*: to which I refer the reader, who wishes for satisfaction upon this point.

V. 12. My translation of this passage is as consistent with the original, and, the reader will allow, much more with the scope of the writer, than the former: see ver 4. So also in the next verses.

V. 25. *of my concerns*: τῆς ἡμέρας μου: literally—*of this business of mine*: meaning the *particular* errand, on which he went.

V. 30. Our translators quite misunderstood this passage. The *defect* of the *Philippians*, or rather, *towards* them, was the apostle's inability to come himself, which he sent *Ephroditus* to supply.

The other alterations in this *chapter* do not require a particular notice.

Ch. iii. v. 1. *rejoice*: χαίrete: or—all hail!

V. 2. In the last clause of this verse I follow an interpretation in *Gataker's Advers. Miscell.* p. 826. edit. Traj. ad Rhen. But the *literal* similarity cannot be preserved in a translation.

V. 9. The *Æthiopic* and *Syriac* versions well omit the words ἐπὶ τῇ πόλει at the end of the verse.

V. 11. *dead works*: νεκρῶν: or *dead things*, or a *dead condition*: see Rom. vi. 5.

V. 12. This passage must be ranked among those, on which I have enlarged in *Silv. Crit.* ii. sect. lxxxiii. I hope
for

for another opportunity of attempting to explain it. See *Silva Critica*, iv. p. 187.

V. 15. *men in understanding* : τελειοι : *grown up men*, and *not babes*, in Christ : see 1 Cor. xiv. 20. And I suspect the purity of the latter part of this verse.

V. 16. Vulg. Copt. and Æth. omit το αυτο φρονειν : and some of the versions also κανονι.

V. 19. *end* : τελος : *or object in view* : 1 Pet. i. 9.

Ch. 4. v. 8. *respectable* : σεμνα : this word has not a sufficiently ancient cast, but so exactly represents the original, as to deserve the preference to every other.

V. 19. *glorious riches* : πλουτον εν δοξη : this *idiom* has been often adverted to before.

NOTES

ON THE EPISTLE

TO

THE COLOSSIANS.

CHAP. i. ver. 12. *thinking worthy*: *ἰκανωσαντι*: I look upon this to be the force of the word here and 2 Cor. iii. 6. 1 Tim. i. 12.

V. 14. The *three* most valuable ancient versions, Syr. Copt. and Æth. take no notice of the words *δια του αιματος αυτου*.

V. 17. *above*: *προ*: see James v. 12. 1 Pet. iv. 8.

V. 18. The word *αρχη* seems evidently to be interpolated here, and is probably a gloss of *πρωτοτοκος*: see note on Acts iii. 15. The Æthiopic version has no traces of it.

V. 27. It can hardly be doubted but that the words *εν υμιν* have been transposed. As to the sense it is the same thing.

V. 28. *growen-up*: *τελειον*: see note on Phil. iii. 15. ©

Ch. ii. v. 2. I follow the Æthiopic translator, who probably read *κατα Χριστον*: a little variation from the present text. What mystery is meant, admits of no doubt from a multiplicity of passages: see Eph. i. 9. iii. 9. &c.

V. 7. For *καθως*, the Æthiopic translator read—*και οīs*—which is more elegant, or *και ως*: either of which I prefer.

V. 8. The Coptic reads—*βλεπετε ουν*—which preserves the connection better.

V. 9. *substantially* : *σωματικώς* : viz. actually and truly. I might have rendered literally as our translators ; but the meaning would not have been clear. *Και Πυρρῶνεις, απο του φαινεσθαι ἡμιν Πυρρῶνα σωματικωτερον και επιφανεστερον των προ αυτου προσεληλυθεναι τη σκεψει.* Sext. Empir. p. 2.

V. 11. Vulg. Æth. and Copt. omit *ἀμαρτιων*.

V. 13. Several MSS. it seems, omit *εν* before *τοις παραπτωμοις*, but no version : for this acceptance of the passage appears to be a very ancient error : see the note on Eph. ii. 1.

V. 14. Syr. and Æth. read, after *χειρογραφον, των οφειληματων* : which appears to me genuine.

V. 15. The translation here given is unquestionable : but I hope to illustrate it at large elsewhere : see *Silva Critica*, sect. cxliii.

V. 17. The *Æthiopic* version has no traces of the words —*το δε σωμα του Χριστου* : and they have much the appearance of an interpolation by some impertinent expositor.

V. 21. *eat not* : *μη ἀψη* : so 2 Cor. vi. 17. Levit. vi. 27. LXX, and elsewhere ; and other writers.

V. 22. I omit that idle phrase *τη αποχρησει*, with the *Æthiopic*. The *Coptic* joins a *negative* with these words ; not satisfied, I suppose, with the passage.

Ch. iii. v. 3. *in God*, as in a *store-room*, ready for future use. *Κεκρυπται* is equivalent to *τεθηταυρισται* : of which the reader will be convinced by consulting ii. 3. Matt. xiii. 44. 2 Tim. i. 12. Rev. ii. 17. Hence light is thrown on Luke xx. 38. on the last clause of Matt. vi. 1. and other important passages of the N. T. See *Silva Critica*, iv. p. 5.

V. 5. I consider *κατα* to be understood before *τα επι της γης* : a most common *ellipsis* : so Eph. v. 4. Heb. v. 1. &c.

V. 7. I have altered the construction of this verse merely to avoid ambiguity and clumsiness.

V. 11. Æth. omits *τα παντα και* : Copt. only *και* : whom I follow.

V. 15. All the *eastern* versions, but the *Arabic*, read Χριστου, and not Θεου: and for the construction, which I adopt, see Eph. iv. 4. &c.

V. 16. *yourselves*: ἐαυτους: compare Eph. v. 19.

thankfulness: χαριτι: so Heb. xii. 28. and elsewhere.

V. 17. In the variations here I follow the ancient versions.

V. 18. The word ἀντικειν has the air of an explanatory interpolation, and is wanting in the *Æthiopic*.

V. 24. *of sons*: I insert this to point out the sense of the *apostle*: see Rom. viii. 17.

Ch. 4. v. 16. *that of the Laodiceans*: της εν Λαοδικειας: viz. *the Laodicean epistle*—that written to them by me. On this phrase, see the note on Luke viii. 27.

NOTES .

ON THE FIRST EPISTLE

TO

THE THESSALONIANS.

CHAP. i. ver. 1. The clause, which I have here omitted, is not found in the *Syriac*, *Vulgate*, and *Æthiopic* versions : and only part of it in the *Arabic*.

V. 4. For the propriety of this connection, see 2 Thess. ii. 13. and in this all the ancients are unanimous.

V. 6. I follow the *Æthiopic* in omitting *και*.

V. 8. The *Syriac* ends the verse with *περι ὑμῶν* : and the *Æthiopic* has something like it.

Ch. ii. v v. 5 and 6. I have taken the liberty of reducing this *hyperbaton* or transposition, whichever it be, into it's natural order, as perspicuity required.

V. 9 and 10. I follow the distribution of the *Syriac*, which places the passage in a much more striking point of view.

V. 16. *is overtaking* : *εφθασε* : literally *hath overtaken*, on account of it's nearness and certainty. And for the phrase—*ἡ ὁρμή εἰς τέλος*, I refer the reader to my *Silva Critica*, ii. p. 50. So too Diod. Sic. p. 85. ad im. ed. Rhod.

Ch. iii. v. 11. All the *eastern* versions omit *και* before *πατήρ* : as in ver. 13. except the *Coptic*.

Ch. iv.

Ch. iv. v. 6. Upon this passage, see my *Silva Critica*, i. p. 106.

V. 15. *go before*, or *go to*: $\phi\theta\alpha\sigma\omega\mu\epsilon\nu$: which latter were a much more elegant use of the word: *Non pervenimus ad mortuos*: shall not *continue* in the sleep of death like them. And so in the other *fix* places where the word is found in the N. T. in them indeed with a *preposition*. but several times in the LXX without one. Now, however, I prefer the common acceptation; convinced by the judicious remarks of *Dr. Symonds*.

V. 16. *in the cause of Christ*: $\epsilon\nu \chi\rho\iota\sigma\tau\omega$: viz. those that have suffered death, or exposed themselves to such suffering, in the profession of the gospel. This is my notion of the passage now, and, I think, upon the best authority, Rev. xx. 4.

Ch. v. v. 1. See the note on Acts i. 7.

V. 10. It seems to me more suitable to the scope of the writer to understand the expressions of *wake* and *sleep* in their figurative sense; and I have translated them accordingly.

V. 13. The variations in this verse are altogether authorised by the *Syriac*, and partly by the other ancient versions, except the *Arabic*.

V. 18. I think $\kappa\alpha\iota\rho\omega$ or $\chi\rho\acute{o}\nu\omega$ to be understood here, as in 1 Tim. iv. 8. and other places.

V. 20. In justification of this change, see 1 Cor. xiv. 1.

V. 21. I look upon $\tau\omicron \kappa\alpha\lambda\omicron\nu$ here to be a common *Hebrew* formulary for $\tau\omicron \kappa\alpha\lambda\lambda\iota\sigma\tau\acute{o}\nu$.

NOTES

ON THE SECOND EPISTLE

TO

THE THESSALONIANS.

CHAP. i. ver. 6. I have been forced to give a turn to this passage, after the example of some of the old translators, which the *phraseology* of the original will scarcely authorise.

V. 10. This is not the only place, in which, I think, we should read *ἐπισιωθή* for *ἐπιστευθή*: at least this latter word is better accepted with that *transitive* power, common enough in the best *Greek* authors, of the *Hebrew Conjugation Hiphil*. We thus obtain a much easier construction, and banish a most awkward *parenthesis*. See note on Rom. iii. 2.

V. 11. The present translation of the *two* last clauses, though not so clear (which must be attributed to the obscurity of the original) is more exact, than what I gave in a former essay; which was this: *And fill you with every disposition for goodness, and with a powerful operation of faith.*

Ch. ii. v. 2. Though nothing can be clearer to me, than that the *μὲν* before *διὰ πνεύματος* is superfluous, and that no good sense can be made of the present reading, which does not agree with the 15th verse; and this assumption would interfere with no doctrines or opinions, and make good sense

of an inexplicable passage; I have not ventured to translate accordingly, without further authority.

the Lord: του Κυριου: this is the reading of all the ancient versions but the *Arabic*.

V. 9. The word ψευδους seems equally to belong to all the foregoing *substantives*.

V. 12. *deceit*: αδικια: see the note on Luke xvi. 9.

Ch. iii. 16. The *Syriac* omits τροπω: the *Æthiopic* expresses *time*: see the note on 1 Theff. v. 18.

NOTES

ON THE FIRST EPISTLE

TO

TIMOTHY.

CHAP. i. ver. 2. *faithful* : εν πιστει : the same as πιστω : an idiom frequently pointed out : see 1 Cor. iv. 17.

V. 3. *continue* : προσμειναι : the *infinitive mood*, in these *epistles*, and in all precepts of *Greek* and *Latin* writers, is perpetually used as the *imperative* : see *Silva Critica*, sect. cxxii.

V. 10. *enslavers of mankind* : ανδραποδισταις : see the *scho-liast* on the *Plutus* of *Aristophanes*, ver. 521. whence appears the gross error of *Archdeacon Paley*, who asserts in his *Philosophy*, upon the subject of *Slavery*, that no passage is to be found in the “*Christian Scriptures*, by which it is condemned, or prohibited.”

V. 11. *holy* : μακαριου : I shall give my reasons elsewhere for thus rendering the word, when applied to the *supreme Being* : and the pertinency of it in this connection is very visible. In the mean time the reader must excuse me for referring him to *Hesychius* only in the word Μακαρες.

V. 12. *I am thankful* : χαριν εχω : habeo gratias : and so elsewhere.

V. 13. *a reviler* : διωκτην : see the note on Matt. v. 11.—And βλαπτης is one that commits *bodily* injury to another : for which I am acquainted with no proper term in our language : see the note on 2 Cor. xii. 10.

V. 15.

V. 15. true : πιστος : or *what may be relied on—worthy of belief—credible—viz. true.*

V. 18. Instead of ἐπὶ σε, the *Æthiopic* translator read ἐπὶ με : and, if that be not the genuine reading, and mine the true sense of the passage, it is, I confess, and always was, totally unintelligible to me.

Ch. ii. v. 2. *they may go through* : διαγῶσιν : this admissible reading, most suitable to the whole context, is preserved only by the *Arabic* translator.

veneration : εὐσεβεία : see Acts xxvii. 1. 2 Thess. ii. 4.

V. 4. *to be in safety* : σωθῆναι : for, in such times, truth may be preached with security, and will be received with attention. Not so during wars and tumults : for, as *Cicero* says, *Inter arma silent leges.*

V. 6. *that testimony, or that mystery* : τὸ μυστήριον : which consisted in the election of *all men*, *Gentiles* as well as *Jews*, into a covenant with God : see Rom. xvi. 25. 26. Gal. iv. 4. Eph. iii. 3. Col. i. 26. This is the reading of one MS. and best suits the passage : but I cannot adopt it, as the other word is not improper, against the authority of all the ancient versions.

V. 7. The words ἐν Χριστῷ have no place in any of the ancient versions : and were probably interpolated from Rom. ix. 1.

V. 9. Compare Tit. ii. 3.—The discernment of the excellent *Æthiopic* translator alone saw the *hendyades* in this verse : χρυσῷ and μαργαρίταις belong to πλεγμασιν. Those incomparable verses of *Homer* are well known ; Il. P. 51.

Ἄιματι οἱ δύνοντο κομαι, Χαριτεσσιν ὅμοιοι,

Πλοχμοὶ θ', οἱ χρυσῷ τε καὶ ἀργυρῷ ἐσφηνκωντο.

See also for the variation at the beginning of the verse de Rhoer, on Porph. de Abst. p. 310. See too *Silva Critica*, sect. cxlvi. and cxliii.

V. 10. I am in doubt, whether this translation, or that given before in my *corrections* of our version, be the better.

V. 14.

V. 14. On this passage, see my *Silva Critica*, i. p. 125:

Ch. iii. v. 1. *the office of an overseer, or an overseership* : επισκοπης : and *an overseer* : επισκοπος⊕ : nothing can be more apposite and exact. And yet some delicate censors will tell you, this is vulgar and ridiculous. We tell them, in our turn, that they are led away by *prejudice*, by an interested system, and the power of *habit*. I should be glad, if they could inform us, why they take no offence at Acts xx. 28. What would they think of BISHOP *Agamemnon*, Æsch. Eum. 743. and of *twenty* other specimens of the same kind ?

VV. 2 and 3. Many of these words admit of some variation, but of no moment, in the translation of them. We might render—νιφαλεον—*vigilant* : σωφρονα—*of a sound mind* : σεμνον—*orderly* : and give good authorities for these variations. And παρειν⊕ properly means *one riotous from intemperance in wine*.

V. 15. I look upon the language of this verse to be *elliptical*; and, in defence of my translation of it, refer the reader to Gal. ii. 9. Eph. ii. 20. 1 Pet. ii. 5. Rev. iii. 12. The full construction would be : ζωντ⊕ (σε, ὁ, τις ει) στυλος.

V. 16. Not θε⊕, but ὁ, or ὁς, is the reading of the *Syriac*, *Coptic*, *Æthiopic* and *Vulgate* versions : otherwise θε⊕ would have stood very well, to the same sense as Matt. i. 23.

messengers : αγγελοις : viz. *apostles* and preachers of the word : so called here, because our author was looking out for expressions to aggrandise the subject : see Acts iv. 20. x. 41. Gal. iv. 14. 1 John i. 1. Rev. i. 20. &c.

believed on : πιστευθη : or *established by evidence* : see the note on 2 Thess. i. 10.

Ch. iv. v. 3. I have endeavoured to give an easy, and connected, and intelligible turn to this passage.

V. 4. I have broken through the irregular disposition of the original. Our author abounds in these *hyperbata*.

V. 6. *thou art acquainted* : παρηκολουθηκας : so Luke i. 3.

V. 8.

V. 8. On this verse, see my *Silva Critica*: iv. p. 196.

V. 12. All the ancient versions, but the *Arabic*, omit the words—*εν πνευματι*.

V. 14. *by authority*: *δια προφητειας*: viz. *of teachers*: see

i. 18. Or—for the purposes of teaching—according as the word is supposed to be in the *singular* or *plural number*.

V. 16. *Æth.* and *Arab.* take no notice of *αυτοις*.

Ch. v. v. 4. All the versions, but the *Coptic*, omit *καλον και*: interpolated from ii. 3.

V. 17. *reward*: *τιμης*: as *price* elsewhere: Matt. xxvii. 6.

Ch. vi. v. 4. *he is besotted*, or *is blinded*: *τετυφλωται*: for so the *Æthiopic* version; which I once followed, because it seemed to make an easier connection and a better sense. But see *Silva Critica*, iv. p. 203.

V. 6. *a sufficiency*: *αυταρκειας*: or *a competency*. What follows justifies this translation. The *apostle* argues with them from their own language, and upon their own ideas.

V. 8. *covering*: *σκεπασματα*: either *cloaths*, or *houses*, or both: see *Silva Critica*, sect. cxlvii.

V. 17. I follow the construction of the *Æthiopic*.

V. 19. On this verse, see my *Silva Critica*, i. sect. 10.

V. 21. I supply the words, *of Christ*, to prevent a vacuum in the sentence: and the *Æthiopic*, I presume, for no other reason supplies, *of God*.

NOTES

ON THE SECOND EPISTLE

TO

TIMOTHY.

CHAP. i. ver. 8. I am quite at a loss, whether the clause *κατα δυναμιν θεου* should stand thus, or be connected with *ευ-αγγελιω*—*the gospel, which is after the power of God.*

V. 12. *I have no misgivings* : *ουκ επισχυνομαι* : the word has occurred before in an equivalent sense, Rom. ix. 33.

Ch. ii. v. 6. On this verse, see my *Silva Critica*, i. p. 155.

V. 26. This passage has been much exercised by the critics. The obscurity has chiefly arisen from not referring *αυτου*—*him*—to *δουλου*—the *servant* of the Lord in ver. 24, see *Silva Critica*, iv. p. 209.

Ch. iii. v. 2. *Christians* : *οι ανθρωποι* : *specific men* : so in Matt. x. 17. it means *Jews*.

V. 6. Upon this verse, see *Silva Critica*, i. p. 147.

V. 11. *the country about Lystra* : *Λυστροις* : see note on Acta xvi. 2.

V. 13. The variations here were intended to preserve the beauty of the *figure* in the original.

V. 16. All the old versions omit *και* before *ωφελιμ*®, except the *Æthiopic*, whose single testimony is with me, I own, equivalent

valent to all the rest in a difficult or disputed passage. In the other case we must retain the old translation, referring γραφή to the writings just mentioned.

Ch. iv. v. 3. Literally—*rubbing their sense of hearing for themselves* : κνηθόμενοι : So *Lucian*, de Salt. 2. τα ὠτα πτερῶ κνηθόμενοις : *tickling their ears with a feather*.

V. 6. *I am offering myself for a sacrifice* : σπενδομαι : in grateful acknowledgement to God for my victory. Literally—*I am pouring out myself as a libation* : but this would not be so intelligible to common readers.

V. 7. *I have been faithful to my engagements*, by an honourable observance of all the laws of the games : see ii. 5.

V. 8. *umpire* : κριτής : this is a good *English* word, and does more justice to the original by keeping in view this very elegant allusion of our *apostle*.

NOTES

ON THE EPISTLE

TO

TITUS.

CHAP. i. ver. 4. Most of the ancient versions omit ελε^ο.

V. 10. All the *eastern* versions omit και before ανυποτακτοι.

V. 12. *greedy* : αργαι : see *Silva Critica*, parts iv. and v. on this place.

Ch. ii. v. 3. *behave* : κωλύσθωμαι : see Porph. de Abst. p. 311. ed. de Rhoer.

V. 7. On this place, see *Silva Critica*, i. sect. 34. and also on ver. 11.

V. 13. *gladly entertaining* : προσδεχομενοι : *amplectentes* : see Acts xxiv. 15. and, for the sense here given, 2 Tim. iv. 8.

Ch. iii. v. 10. *a fomentor of divisions, or sects, or parties* : αίρετικον ανθρωπον : see 1 Cor. xi. 19. The *criterion* of such a person may be found in Rom. xvi. 17. The *apostles* were *their* instructors.

V. 11. viz. he sins against his own *knowledge* and *conviction* : and cannot, therefore, be reclaimed by any *information* of a *teacher*.

NOTES

NOTES
ON THE EPISTLE
TO
PHILEMON.

CHAP. i. vv. 4 and 5. I have exhibited the several clauses of this passage in their regular order : see the note in my *Commentary* on St. Matthew vii. 6.

V. 6. I omit *εν ὑμιν*, with the *Æthiopic*.

V. 12. See *Silva Critica*, iv. p. 213.

V. 16. I have followed my inclination here in *anglicising* the peculiar *phraseology* of the original ; and would gladly have followed it on many other occasions, if prejudice could have borne it : but too many still look with pious admiration on unintelligible obscurity ; and are, doubtless, much edified thereby.

NOTES

ON THE EPISTLE

TO

THE HEBREWS.

CHAP. i. ver. 3. Without deviating from the real import of the original, I have endeavoured to make this introduction more intelligible.

V. 6. The word *παλιν* has evidently got out of it's proper place, to which I have restored it, after the *Syriac*, and *Æthiopic* translators. The *Coptic*, not liking, I suppose, it's situation, drops it altogether.

dispensation : *οικουμενην* : see ii. 5.

V. 7. Some reverse the translation here given, and render : *Who maketh winds his messengers and flaming fire his ministers* : which makes the passage just nothing at all to the writer's purpose ; and, not to speak harshly of these translators,

- - - *ignoratæ premit artis crimine turpi.*

See the note in my *History of Opinions*, p. 79.

V. 8. In justification of this, see the same work, p. 274.

V. 12. I follow what is undoubtedly the genuine reading of the LXX, though long ago corrupted.

Ch. ii. v. 9. I have removed the *hyperbaton* in this verse, and given the clauses in their natural order. With respect to

the preceding verse, there is reason to doubt a very material error indeed in the reading of it. But of these niceties and uncertainties elsewhere.

V. 15. I have no doubt of the translation here given. The author, to bring the *relative* and it's *antecedent* together, suspended the construction to the end of the verse.

Ch. iii. vv. 3 and 4. I never saw any thing like a tolerable account of this dark passage. I have given a translation according to the best ideas, that I could form of it. I understand the clue to ver. 3. to be contained in i. 2. and that to ver. 4. in Christ being *Emanuel*, or the *agent* of God, equivalent to God himself: as in various passages. I should be glad of a better explanation.

V. 5. Several of the ancient translators appear to have rightly understood this verse.

V. 6. *Æth.* and *Syr.* well omit *βεβαιαν*, interpolated, it is probable, from ver. 14.

Ch. iv. v. 3. The reader in several parts of this *epistle* will observe many variations from the received version; principally by a difference of construction, which the learned will easily discover, and from a specification of which the unlearned could receive no advantage. If I have thrown any light upon such obscurity, it is well.

V. 12. *mind*: λογος: or *reason*, or *wisdom*. It is plain, that *word* would not be pertinent here: see the note on John i. 1. and compare Rom. xi. 34. 1 Cor. ii. 16. from *Esaiah* xl. 13.

V. 15. On this verse, see my *Silva Critica*, i. sect. 18. and in this I am confirmed by the authority of the *Æthiopic* version.

Ch. v. v. 9. *by his death*: τελευτωεις: see Luke xiii. 32. Levit. viii. 22. LXX.

V. 12. *on the contrary* : παν : see Matt. iv. 7. and many other places.

Ch. vi. v. 2. *judgement* : κρισις : or irreverfible fentence, whether to *happinefs* or *mifery*.

V. 7. *falling on it from God* : ερχομενον απο του Θεου : fo I venture to difpofe of the phrafe from mere *conjecture*, becaufe the paffage is unintelligible and abfurd without it : fee Acts xiv. 17. Zech. x. 1. *Silva Critica*, feét. cli.

V. 10. Syr. Vulg. and ~~Æth.~~ omit του ποπου, and the reft forms a *hendyades*.

V. 12. It is not improbable, that we fhould here read τας for τας : and fo feveral of the ancient translators appear to have read. The *participle* is ufed as a *substantive*, as often.

Ch. vii. v. 3. I have preferred this intelligible, though free, tranflation of the original, to what muft appear a ftrange paradoxical account to common readers.

V. 11. The *Æthiopic* version has not the laft clause of this verfe ; and, I think, very properly : for it has much the appearance of an explanatory interpolation from fome annotator, who would leave no deficiency.

V. 14. I approve the fenfe given by the fame translator to προδηλον.

V. 19. I apprehend γινεται to be underftood from the preceding verfe : and this, I think, much affifts the paffage.

V. 25. *to manage their concerns* : εις το ευτυχεειν : fee this notion otherwife expreffed in ix. 24. See alfo *Epicteti* feét. 40. but there is no need of authorities to eftablifh this fenfe of the word.

V. 26. Literally—*from the finners*—viz. whose mediator he is, fo as to be in no danger of *contagious defilement*.

V. 28. I diftinguifh the concluding clause into two diftinct assertions ; one *a fon for ever*, in oppofition to *many fucceffive priefts*, each for a feafon ; and *a fon made perfect*, in oppofition to *priefts with infirmities*.

Ch. viii.

Ch. viii. v. 2. Syr. and Æth. read ὁ Θεός, and they only : for this reading is wrongly given to the *Coptic* also in the *Latin* translation.

Ch. ix. v. 1. το τε ἅγιον κοσμηκόν· and the public sanctuary : or, and the sacred furniture : του τε ἁγίου κοσμον : for this reading, so suitable to the context, was a conjecture of mine very early in life ; and I was gratified to find afterwards that the *Coptic* translator followed this reading. His version is express to this effect. See *Silva Critica*, vol. v. sect. ccxvi. on the passage.

V. 14. with a spotless mind : δια πνευματος αμώμου : more literally, *spotless in his mind* : in contradistinction to the mere bodies of sacrifices under the law, spoken of in the former verse. The *Æthiopic* version has no epithet to πνευματ : *Coptic* and *Vulgate* read ἁγίου, for αἰωνίου : which is not amiss : *offered himself, with a holy mind, a spotless victim unto God.*

V. 19. The construction, which I have given, of the conclusion of this verse, depends only on the position of a comma, and reconciles our author with the fact recorded in Exod. xxiv. 8. Of many such variations, and some very important, grounded solely on the adjustment of arbitrary points, I have thought it superfluously tiresome to give a particular enumeration in these notes.

V. 28. without any sin-offering : χωρίς ἁμαρτίας : not like the high-priest, who never appeared without one.

Ch. x. v. 12. In this place the *Æthiopic* version has adopted the connection, which I prefer : see ver. 1. and 14.

V. 14. The construction of the *Arabic* is more easy in this place, by reading μια προσφορά, in the *nominative case*.

V. 17. I look upon the και here to be introductory to the second quotation : see viii. 10. 12.

V. 25. association in the gospel : επισυναγωγην : viz. our collection together—our assemblage—unto Christ ; our Christian

fellowship, and our communion in the *gospel*: for the subject of the passage evidently is, an exhortation to *perseverance*, and *fidelity* to their engagements as *Christians*. In the same sense precisely is the word used in Matt. xxiii. 36. It is applicable to *any* kind of *collection in one place*: hence it is applied by *Paul* to the *general assemblage* of men unto *Jesus* at his *second* coming, 2 Theff. ii. 1. as here of a similar *assemblage* at his *first*. Such is it's sense also in Matt. xxiv. 31. and so in the LXX. See 2 Macc. i. 27. ii. 7.

V. 29. *the spirit of grace*, or *the mercies of the gospel*: το πνευμα της χαριτος: this would, however, appear to some a most strange and unaccountable perversion of the original; but a little consideration will shew the precipitancy of such a judgement, and prove it's origin in the inadequate apprehension of scriptural *phraseology*. The dispensation of *Christianity* is entitled the *spirit*, and *spiritual*, in a great variety of passages; and this in contradistinction to the *carnal* ceremonies and *external* worship of the *Jews*. This is undeniable. Now the phrase—*spirit of grace*, or *favour*, or *kindness*, or *mercy*, is *spiritual kindness*, or *spiritual mercy*; viz. *the mercy of the gospel*; a phrase intelligible to every reader: whereas *the spirit of grace* conveys no determinate and instructive meaning to the generality of readers, or one very remote from the intention of the writer.—A similar account might be given of various other alterations that I could have been glad to make in this work: but what candour would allow these variations in the present ignorance of scriptural *phraseology*?

V. 34. I omit εν εαυτοις and εν ουρανοις with Æth. Copt. and Vulg. though I rather think εν εαυτοις genuine; but would place it after γινωσκοντες: the other words are merely a marginal exposition.

V. 36. There is some irregularity in the composition of this verse. I have given the purport of it, though not in a literal translation.

Ch. xi. v. 4. *he proclaimeth himself, or speaketh of himself*: λαλεῖται: see my *Silva Critica*, i. p. 38.

V. 6. The *Æth.* has the word *πρωτον* after *δει*.—But instead of *faith*, I should have gladly substituted in this *chapter* and through the whole N. T. *trust, reliance, confidence, or belief*, according to the particular exigence of each passage.

V. 7. *deliverance*: δικαιοσύνης: viz. from *death* in the flood. So in the former part of the *epistles*, *acquittal*, or *deliverance* from *judicial punishment*. See ver. 33.

V. 10. *contriver*: τεχνιτης: *designer, architect*, as well as *builder*.

V. 11. On the phraseology of this verse, the learned reader may consult my *Silva Critica*, sect. clii.

V. 18. *of whom*: περὶ ὃν: I refer it to *Isaac*: see i. 7.

V. 19. I am not satisfied of the circumstance intended in the last clause: whether *Isaac's* birth be referred to, from parents as it were *dead* (ver. 12. Rom. iv. 19.); or the *imminent death*, which he had just escaped.

V. 35. *for women*: γυναιξιν: this most elegant reading, far beyond the reach of transcribers, is preserved by the *Syriac* translator. We are much obliged to him. It not only maintains the construction unbroken throughout this most noble passage, but better corresponds to the history alluded to, that of *Elijah*; at whose prayer the widow received her son again, restored to life.

V. 37. On this verse, see *Silva Critica*, ii. p. 62.

V. 40. I have given a freer translation of this passage for the sake of perspicuity; and read, with the *Arabic* and *Alex.* MS. in the preceding verse, τας επαγγελιας.

Ch. xii. vv. 1 and 2. Upon these verses, the reader may see some *criticisms* in my account of the *Opinions of the first Christian Writers*, p. 239. with the note on Acts iii. 15.

V. 7. The old versions unanimously disown the *conjunction* *αι*: and this gives beauty and propriety to the passage.

V. 9. The same elegant construction with a question asked is found in other good writers : so *Antimachon*, epig. 8.

Δεῖξαι, Φοῖβε, το δειπνον, ὃ σοι φέρω. Ἦν τις ἱαση,
Δείξομαι. Εἴτα φοβῇ καὶ σὺ τι, Λητοῖδῃ ;

V. 15. It can hardly be doubted from turning to Deut. xxix. 18. but we should read, with the transposition of a single letter, *εν χολῇ* for *ενοχλῇ*.

V. 18. The *Coptic* translator had possibly some idea of the *phraseology* of this verse ; and *Kypke* also rightly apprehended it, though he has but little to produce in illustration of it. Literally—*HANDLED all over and burning with fire*. Akin to this is that of *Virgil* :

LAMBERE *flamma comas, et circum tempora pasci.*

But I shall reserve myself for a more particular illustration of the phrase in my *Silva Critica* : which see in iv. p. 227.

V. 20. All the ancient versions omit the last clause of this verse.

V. 22. *μυριαδων* is the excellent reading of Syr. Vulg. Arab. and Copt.

V. 25. I add *ὑμιν* after *λαλουντα*, with Syr. and Æth.

V. 27. I read *πεπονημενων* with *Bos* : see in *Wetstein* and *Silva Critica*, sect. cliv. The *Æthiopic* translator, not knowing, I suppose, what to make of *πεπονημενων*, omits it altogether.

Ch. xiii. v. 10. *my brethren* : this is in the *Æthiopic*, and gives beauty and connection to the passage.

V. 20. All the old versions, but the *Arabic*, add *Χριστον* : and I connect *εν αιματι* with *μεγαν*, according to the customary elegance of our author, and conformably to Phil. ii. 9. Rev. v. 9. and many parallel passages of the N. T. So *Sophocles* Œd. Tyr. 653.

Τον οὐτε πρὶν νηπιον,
νυν τ' ΕΝ ΟΡΚΩΙ ΜΕΓΑΝ
καταιδεσθαι.

NOTES
ON THE EPISTLE

OF

JAMES.

CHAP. i. ver. 7 and 8. The Syriac omits *avng* : and it will be allowed, I think, that this connection of the *two* verses is a considerable improvement.

V. 14. I have resolved the *hendyades* here into it's regular form, and thus endeavoured to preserve the elegance of the *figure*.

V. 15 On this verse, see my *Silva Critica*, ii. pp. 115, 116.

V. 17. The words *καταλαύον τοῖς* must be joined ; as in Matt. vii. 29. and many other passages of the N. T.—And some have affected to ridicule my translation of this verse : the latter part of which stood thus, very accurately, in the former edition : *With whom is no parallax, nor tropical shadow*. Now if this be obscure, the author must answer for that, and not the translator. Why should we impoverish the sacred writers by robbing them of the learning and science which they display ? Why should we conceal in them, what we should ostentatiously point out in profane authors ?—And, if any of these wise, learned, and judicious critics think they understand the phrase—*shadow of turning*—I wish they would condescend to explain it. In this edition, however, from a

desire of all the simplicity and perspicuity in my power, I have lowered and simplified the language, but at some expence of propriety.

V. 21. I should prefer—*which is able to save your LIVES : viz. to secure for you everlasting life :* and so in all other instances of this word. But we cannot bear these things yet.

V. 22. I read νομου with Æth. and Arab. and all the versions, but Arab. omit εν υμιν in ver. 26.

Ch. ii. v. 1. *glorious belief :* πιστην της δοξης : see 1 Tim. i. 11. and so Syr. and Copt. There can be no doubt of the propriety of this connection.

V. 2. *a purple robe :* εσθητι λαμπρα : see *Silva Critica*, ii. p. 97.

V. 3. *ye look with favour :* επιβλεψετε : so Luke i. 48.

V. 4. *then :* και : as iv. 15. and very often.—And I read in two words—δια λογισμων.

V. 5. I follow Æth. and Syr. in the construction of this verse. They seem to have omitted και.

V. 18. It cannot be doubted but that either εκτος or χωρις is the genuine reading instead of the first εκ. So expressly Syr. Æth. and Vulg. one of the words ; and the *Coptic*, χωρις. The scope of the passage would alone prove it in opposition to all the MSS. and versions in the world.—And δειξον—*shew*—is a form of speech for—*thou canst not shew*.

V. 25. *gain her deliverance :* εδικαιωθη : see the note on Heb. xi. 7.

Ch. iii. v. 6. *the varnisher :* ο κοσμος : or *adornor* : this seems a much better sense. *Perfius* calls it—a *PAINTED tongue* : sat. v. 25. See the note in *Newton's Milton*, Par. Lost, ii. 113. And so the *Coptic* translator appears to have understood the word. Much to our purpose is *Euripides*, Ion. 850.

Οἱμοι, κακουργους ανδρας ως αι σιγως,

Οἱ, συντιθεντες τ' αδικ', ειτα μηχαναις

ΚΟΣΜΟΥΣΙ.

V. 6. *the wheel* : τον τροχον : every schoolboy knows—

----- metaque FERVIDIS

Evitata ROTIS.

V. 12. Syr. Copt. and Vulg. omit και before γλυκυ : and it is clear to me from the context, that σοφιας in the next verse must belong to εργα.

V. 18. As I have often shewn before, so I think here, that καρπος εν ειρηνη is the same as καρπος ειρηνικος της δικαιοσυνης : so styled also by the writer to the *Hebrews*, xii. 11.—And I understand τοις ποιουσιν in the *dative case*, to the no small improvement of a dark passage : see Matt. v. 9.

Ch. iv. v. 2. I omit the clause—δια το μη αιτεισθαι υμας—because it has all the aspect of an interpolation from the margin, upon the authority of the *Æthiopic* version.

V. 4. *ye ungodly men* : μοιχοι : the scope of the writer proves this sense : see the note on Matt. xii. 39. see also 2 Tim. iii. 4.—And all the ancient versions, but the *Arabic*, consent in leaving out, και μοιχαλιδες. The *interpolator* thought the sense defective.

V V. 5 and 6. I have endeavoured to strike something intelligible out of this hard and untractable passage. Whether with any success, the reader must judge. I despair of any very clear and pertinent sense to be discovered in it.

V. 12. All the old versions, but the *Arabic*, add—και ο κριτης—and read εταιρον for ιτερον, as in several places noted before.

Ch. v. v. 2. *rich stores* : πλουτος : such as corn, wine, fruits, &c. see the note in my *Commentary* on St. Matthew, vi. 19.

V. 3. I join ως πυρ with what follows : but something more, I apprehend, remains to be adjusted ; of which elsewhere.

V. 5. *sacrifice* : σφαγης : see the above *Commentary*, xxii. 4.

V. 7. υετον is undoubtedly spurious : it is not acknowledged by the *Vulgate*, and the *Coptic* version has καρπον in it's stead : and so the *Æthiopic*, but with some peculiarity. Καρπον may be easily understood, as it has but immediately preceded.

V. 12.

V. 12. The true reading here is *ὑπο ὑποκρισιν*, preserved only by the *Arabic* version. It is easy to see how the *ὑπο* has been lost.

V. 20. *know ye?* γινώσκετε : so *Æth.* and no error more frequent, than what has arisen from the efforts of meddling and ignorant scribes to introduce an uniformity of *number* and *case*. And all the versions have the *pronoun* after *ψυχῆν*.

NOTES

ON THE FIRST EPISTLE

OF

PETER.

CHAP. i. ver. 2. The *Æthiopic* translator read *κατα ραντισμον*, according to a sprinkling : as far as one can judge from his expression : and nothing is more common than this corruption in the ancients ; but the present reading agrees very well with Hebrews xii. 24.

V. 11. *εις Χριστον* seems here used for *εν Χριστω*, i. e. *under the gospel* : compare ii. 20. 21. iv. 13.

V. 17. *since ye call him your father* : *ει πατερα επικαλεισθε τον* : i. e. if ye be sons of God. So Syr. Arab. *Æth.* The *Coptic* is certain : see ver. 14. and note Acts ii. 21.

V. 22. All the ancient versions, but Arab. made no mention of the phrase *δια πνευματος*.

Ch. ii. v. 1. Syr. and *Æth.* omit *πασας*.

V. 2. *of reason* : *λογικον* : see Rom. xii. 1. —And the words —*unto salvation*—are found in all the old versions but the *Arabic*.

V. 5. I readily follow the *Æthiopic* and *Coptic* in reading *εις ιερατευμα* : and so Orig. cont. Cels. p. 391. but I forbear always an ambitious display of authorities, though the result
of

of my own reading, when others have produced them before me.

V. 7. I omit with the *Syriac* the text of scripture, which has been most awkwardly interpolated here from other passages, and interrupts the course of the argument : and with the same version I read ϕ in the beginning of the next verse.

V. 9. This passage seems better represented in a translation after this manner, according to Rev. i. 6.

V. 12. *enquiry* : $\epsilon\pi\iota\sigma\kappa\omicron\upsilon\pi\eta\varsigma$: viz. when ye are *examined* for imputed disobedience to his government. This suits what follows.

V. 14. *commissioned* : $\pi\epsilon\mu\pi\omicron\mu\epsilon\nu\omicron\iota\varsigma$: literally *sent*, alluding to the *Roman* governours in the *provinces* at a distance from the seat of empire.

V. 18. The words $\kappa\alpha\iota\ \delta\upsilon\varsigma\kappa\omicron\lambda\omicron\iota\varsigma$ have been lost from the end of this verse on account of the similarity of the letters, that compose them, to those of the preceding words ; as any one will be convinced at once from a comparison of the *Vulgate* and *Syriac* versions.

V. 19. *deserving of reward* : $\chi\alpha\rho\iota\varsigma$: see Luke vi. 33.

V. 23. It is a most admirable reading of the *Vulgate*, $\alpha\delta\iota\kappa\omega\varsigma$ for $\delta\iota\kappa\alpha\iota\omega\varsigma$: the *apostle* is exhibiting in order the series of his master's sufferings : *delivered himself up to the unjust judge* : and yet, since this reading, as *Dr. Symonds* justly observes, is not warranted by sufficient authority, I make no alteration.

V. 24. The *Syriac* has the *pronoun* after $\delta\iota\chi\alpha\iota\omicron\sigma\upsilon\nu\eta$: it seems to have got from it's right place to follow $\mu\alpha\lambda\omega\pi\iota$, where it is not wanted.

might die : $\alpha\pi\omicron\gamma\epsilon\nu\omicron\mu\epsilon\nu\omicron\iota$: see Thucyd. i. 39. ii. 98. and others.

bruise : $\mu\omega\lambda\omega\pi\iota$: properly *a weal*, or red mark from a *lash*, or *blow*.

Ch. iii. v. 3. On this verse, see the note at 1 Tim. ii. 9.

V. 6. The variations of this verse are inconsiderable, but of importance : for the intention of the author was entirely frustrated

frustrated by our translation. In defence of them I refer to Gal. iv. 31. Gen. xii. 13. 15. xx. 2. xxvi. 7. Prov. iii. 25.

----- hic murus aheneus esto,

Nil conficere sibi, nullâ PALLESCERE culpâ.

V. 9. In the use of *ευλογιαν* to correspond with *ευλογουντες*, we have another instance of that peculiar adaptation of *phrasesology*, pointed out in my *Silva Critica*, ii. on Matt. xxvi. 29.

V. 13. *zealous*: *ζηλωται*: this is the reading of the old versions.

V. 16. *slanders*: *οι επηρεαζοντες*: or rather those who treat you with *injury* and *insult*: see the note on John xv. 20.

V. 19. See Luke iv. 1. 18. Rom. vii. 23. and other passages.

Ch. iv. v. 3. All the versions but the *Arabic* omit *του βίου*.

VV. 5 and 6. By the *living*, I understand *Christians*; and by the *dead*, the *unconverted Gentiles*: and upon this idea have attempted to give some meaning to a passage, which is, to me at least, otherwise unintelligible. *Incidental* effects are perpetually spoken of by the sacred writers as *designed* by God.

V. 14. I have the authority here of all the versions but the *Syriac*, for the addition of *powerful*; and of all but the *Arabic*, for the suppressed clause.

V. 15. The old translators consider *αλλοθρίεπισκοπος* in a similar light: and, I think, justly.

Ch. v. v. 10. For the variation here, see ii. 21.

NOTES
ON THE SECOND EPISTLE
OF

PETER.

CHAP. i. ver. 3. See the note on Matt. vi. 1.

V. 8. *thrive*, so as not to be an *idle incumbrance* (*αργους*—compare Luke xiii. 7.) to the ground.

V. 10. I have for the addition here the authority of all the ancient versions, but the *Arabic*.

V. 19. It is remarkable, how the obvious construction of this verse could escape the critics so long as it did. It was too *plain* to suit *Bishop Warburton*: see Div. Leg. v. p. 304. 4th edition: who was unhappily, like his great and acute disciple, over much occupied in subtilties and profundities.

C. ii. v. 1. *will craftily bring in*: *παρεισάξουσιν*: see my *Silva Critica*, i. p. 109.

V. 2. The versions read *ασεληειας*.

V. 5. On this verse, see Heb. xi. 7. 1 Pet. iii. 20.

V. 8. I prefer this connection. He had not been accustomed among the families of God's worshippers to such *sights* and such *conversation*.

V. 10. *serve*: *οπισω πορευομενους*: literally *go after*—as a *servant* his *master*: see John i. 30. The rest of this passage I must be content to leave as I found it.

V. 12. I follow most of the old translators, who seem to have read *φυσικως* : and by *αλογα* it appears more natural to understand the *mutum pecus* of the *Latins*.

V. 14. *ακαταπαυστου* seems to be the genuine reading, and is authorised by the versions.

V. 17. The words *εις αιωνα* are wanting in the most valuable versions; and were probably interpolated from Jude vers.

13.

V. 18. For *οντως* I read *ολιγον*, upon good authorities.

Ch. iii. v. 6. *δι' ων* : *then*, or *during whom—in whose time—viz. in the times of which fathers*.

V. 9. *Syriac*, *Æthiopic*, and *Vulgate* read *υμας*.

V. 16. *which* : *εν οις* : *viz.* on this subject; and I have endeavoured by the disposition of the words to prevent all misconception of the passage.

NOTES

ON THE FIRST EPISTLE

OF

JOHN.

CHAP. i. ver. 7. The propriety, I think, of this addition cannot be doubted by those, who attend to what has preceded : and it is necessary to perspicuity.

V. 10. *mistaken* : $\psi\epsilon\upsilon\sigma\acute{\iota}\mu\epsilon\nu$: in shedding the blood of Christ for a needless purpose. The term *lyar* is harsh and conveys an improper sense.

C. ii. v. 7. The *second* $\alpha\pi' \alpha\rho\chi\eta\varsigma$ is not found in any of the old versions, but the *Arabic*.

V. 19. There is a similar *ellipsis* in our author's gospel, xiii. 18.

V. 23. All, but the *Arabic*, have this addition.

V. 27. Some ignorant transcribers have substituted $\mu\epsilon\upsilon\epsilon\tau\epsilon$ for $\mu\epsilon\upsilon\epsilon\iota\tau\epsilon$: whereas nothing is more common than this use of the *future tense* : see the note on Luke vi. 40.

Ch. iii. v. 2. I have followed the customary construction of this verse : but there is such an inartificial disregard to regular composition in making $\tau\iota \epsilon\sigma\sigma\mu\epsilon\theta\alpha$ the nominative of $\epsilon\phi\alpha\upsilon\epsilon\omega\theta\eta$, and immediately leaving us to fetch a remote

moter θεος for φανερωθη, as no writer could incur, who was anxious to be intelligible. This clumsiness, added to the omission of δε by various MSS. and versions, led me to a different acceptation of the passage; which, perhaps, may be more accurately translated thus: "Beloved! now are we "children of God, though he hath not yet been manifested: (compare John i. 18. 2 Cor. v. 7.). What we shall be, we know; that, when he is manifested, we shall be like him; that we shall see him as he is." That is, we steadfastly acknowledge God as our father, though our inheritance be yet but a subject of expectancy, as trusting in one that is invisible (Heb. xi. 27). We feel, however, a full confidence of future blessedness in his due time.

Ch. iv. v. 8. I follow the *Æthiopic* in suppressing the *converse* clause: which is also differently arranged in the *Syriac*: a symptom of spuriousness.

V. 17. I leave this verse much as I found it, though to me unintelligible. I suspect some error in the text.

V. 19. So Syr. Vulg. and *Æth. imperatively*: see ver. 11.

Ch. v. v. 6. In the addition of *the breath* to the first clause, I follow the *Coptic* and *Æthiopic* versions: and, if any one shall think it worth his while to consult, in my *Evidences of Christianity*, remark xliii. of the *second edition*, what I apprehend to be an indisputably just explanation, he will be convinced of the necessity of this disposition of the passage, and will see a beauty in the reasoning of the apostle, which he never before observed.—Upon this ground I follow the *Æthiopic* version in omitting also the last clause of the verse, which is evidently impertinent.—The expressions are harsh, and the construction embarrassed and indirect. Our author might have expressed himself better thus: "This is that Jesus who came, and was proved to be the Christ by the water, &c."

V. 8. In the omission of the *seventh* verse and of the words

ἐν τῇ 7ῃ of the *eighth*, I follow precisely the *Syriac*, *Coptic*, *Æthiopic*, and *Arabic* translations. The amount of this concurrent testimony may be seen in my *Enquiry into the Opinions of the Christian Writers*, p. 141. I forbear to enlarge upon this point.

V. 13. I here follow the Syr. Vulg. *Æth.* and *Coptic* versions.

V. 17. The negative *οὐ* is not found in the *Vulgate* and *Æthiopic*, very fortunately, in my opinion.

V. 19. *is in wickedness*: ἐν τῷ πονηρῷ κεῖται: or *is wicked*: for ἐν τῷ πονηρῷ is merely πονηρός, and κεῖται the same as ἐστίν. Thus *Hom. Od. Φ. 87*.

Κεῖται ἐν ἀλγεσι θυμῶς.

NOTES
ON THE SECOND EPISTLE
OF
JOHN.

V_{ER.} 8. Vulg. Copt. Syr. and Æth. read both *verbs* in the *second person*.

V. 9. *forfaketh* : παρὰ ταύτην : *goeth beyond* this boundary.

NOTES
ON THE EPISTLE

OF

JUDE.

V^{ER.} 1. There is much variation of reading here : what I adopt has the most authority from the versions.

V. 5. I prefer this connection of ἀπαξ with Syr. And Copt. and Syr. read Θεός.

V. 10. See my remarks on this verse in *Silva Critica*, iv. p. 243.

V. 12. On this verse, see my *Silva Critica*, ii. p. 87.

VV. 22 and 23. I have made the best I could of this passage by the help of versions and MSS : but what perspicuity can be expected in every clause of so singular a composition?

NOTES .

NOTES

ON THE

REVELATION.

CHAP. i. v. 1. *messenger* : ἀγγελῶν : meaning *Jesus* : see the next verse, and ver. 11.

V. 2. For καὶ the Æth. read, I should apprehend, κατὰ : it is not material as to the sense, but makes an easier construction.

V. 13. *a man* : υἱὸς ἀνθρώπου : literally—*a son of man* : see Heb. ii. 6.

V. 15. The versions are unanimous in reading πεπωρωμένῳ : but, I think, less elegantly and conformably to the construction as before, ver. 14.

Ch. ii. v. 17. *laid up* : κεκρυμμένην : see Exod. xvi. 34. and the note on Col. ii. 3.

V. 19. All the versions are unanimous in omitting καὶ before τὰ ἐσχατά : an omission, which, against their authority, the sense would have demanded.

Ch. iii. v. 2. see *Silva Critica*, ii. p. 5.

V. 4. All the old versions read Ἀλλ' ἐχεις.

V. 7. It astonishes me, that no one should have discovered the construction here, of which we have so many instances
in

in Luke ^{viii}. Hence the addition of *οικου* in the versions, and the idle comments of the moderns.

V. 8. There is an error in the text.

V. 14. *the chief*: ἡ ἀρχὴ: see Col. i. 18. and above i. 5.

Ch. iv. vv. 2 and 3. Æth. omits *καθήμενος καὶ*: which words, whether genuine or not, are superfluous in a translation.

Ch. v. v. 1. Though it might be no strange thing for a book to be sealed on the back, it might not be quite so common for it to be sealed with *seven* seals.

V. 4. The versions have not *καὶ ἀναγνῶναι*: and in the next verse all omit *λυσαι*, but Vulg. as Æth. and Copt. also *ἱστα*: and properly, I presume.

V. 11. I have rendered these numbers as if they had been transposed; see Dan. vii. 10. LXX. otherwise *μυριάδων* is *understood* after *χιλιάδων*. It is of no moment.

Ch. vi. v. 8. *pestilence*: θάνατος: this is undoubtedly the sense of the word in this connection. So the LXX use θάνατος very often. The *Arabic* translator is the only one that saw this.—I am much inclined to assign the same meaning to ii. 23. See also xviii. 8.

V. 11. I like the omission of *μικρον*, after the *Æthiopic* and *Arabic*.

Ch. viii. v. 2. I render literally, though in reality there is a redundancy of expression, after the *Hebrew* manner, in this and all such passages. We should express ourselves thus: *And I saw seven trumpets given to those angels, who were standing before God.*

V. 3. Copt. and Syr. have a *preposition* before *ταῖς πρὸς-εὐχαῖς*.

Ch. ix. v. 4. The versions do not acknowledge *μόρους*.

V. 13. The *eastern* versions omit *τεσσαρων*.

Ch. x. v. 5. The *orientalists* are unanimous in adding *δεξιαν*.

V. 7. *then : και* : this has been noticed before, and often occurs.

Ch. xi. v. 4. In this verse I follow the *Æthiopic* and *Arabic*. The *Coptic*, finding the text as we have it at this day, did not know what to make of *της γης*, and so omitted it : or some scribe, for the same reason, had omitted it in the MS. used by that translator.

V. 18. See my *Silva Critica*, ii. p. 5.

Ch. xiii. v. 8. The connection here adopted is in conformity with the use of our author in another place, xvii. 8. without my perception of it's superiour propriety. For it is clear to me, that the lamb may as well be said to be slaughtered from the foundation of the world in the divine counsels, predetermination, or fore-knowledge, as the names of the saints written in the book of life from that period, with the same reference to the omniscience of the supreme Being and his predisposing providence.

Ch. xiv. v. 1. Syr. *Æth.* Arab. read *το αρνιον*.

V. 8. *poisonous : του θυμου* : see Deut. xxxii. Job xx. 16. LXX : or *bitter wine*, according to the translation of Symm. Aq. and Theod. at the latter place.

V. 10. See my explanation of this passage in *Silva Critica*, sect. clxi.

Ch. xv. v. 2. All the versions have *και* before *εκ του αριθμου*.

V. 3. *of the nations : των εθνων* : I like this reading in this connection better than *αγιων* and its authority seems greater than *αιωνων*, which has Syr. and Vulg. but this *Æth.* Arab. and Copt. for it's advocates.

V. 6. *white : λαμπρον* : see xix. 8. Acts x. 30. and note on Matt. xvii. 2.

Ch. xvii.

Ch. xvii. v. 5. *whoredoms* : πορνειων : so most of the ancients.

V. 8. The true reading of the conclusion of this verse is very disputable. I follow Syr. and Arab.

V. 9. This is a similar expression of *admiration* to that in xiv. 12.

Ch. xviii. v. 12. I follow the excellent reading of the *Æthiopic* translator. So *Virgil* · *Ut GEMMA bibat. Juvénal* : *Pocula GEMMATA* : and a hundred others.

V. 20. *sufferings* : κριμα : or *punishment*, or *sentence* passed on you by her.

Ch. xix. v. 15. All the versions, but the *Coptic*, add *δυσλομος*.

C. xx. v. 4. There is probably some false reading in this verse. I have avoided ambiguity.

Ch. xxi. v. 8. *the wicked* : δειλοις : like the *Latin ignavus* — *a worthless fellow* : see *Theognis* 58. 949. and many others, with my *Silva Critica*, sect. clxiii.

Ch. xxii. v. 2. What I have here given seems the most easy construction.

V. 16. All the *orientalists* omit και before ορθρινος.

V. 17. Copt. and *Æth.* very properly, in my opinion, omit και before ο θελων.

V. 19. I follow Syr. and *Æth.* in reading του ξυλου and Copt. also in omitting και before των γεγραμμενων.

V. 20. The versions do not acknowledge the *second van*.